

THE PRĀKṚTAPRĀKĀŚA

THE
PRĀKR̥TA-PRAKĀŚA

OR

THE PRĀKR̥T GRAMMAR

OF

VARARUCHI,

WITH THE COMMENTARY (MANORAMĀ) OF BHĀMAHA.

WITH THE TEXT, NOTES, ENGLISH TRANSLATION,
AND INDEX OF PRĀKR̥T WORDS

BY

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TO
HORACE HAYMAN WILSON

BODEN PROFESSOR OF SANSKRIT IN THE UNIVERSITY
OF OXFORD.

IN GRATEFUL ACKNOWLEDGMENT OF ALL THAT HE
OWES TO HIM

AN OXFORD PUPIL

INSCRIBES

THIS VOLUME

PUBLISHERS' NOTE

This monograph is the third edition of E B Cowell's translation of a well known work on Prākṛt Grammar of Vararuchi, the oldest known grammarian of the Prākṛt dialects, i.e. dialects that are considered inferior to Sanskrit "In Sanskrit dramas, it is women, except female religious characters, and subordinate male personages, who are made to speak in Prākṛt languages, the use of Sanskrit being reserved for the higher characters of the play, and amongst the former, again the choice of the special Prākṛt dialect is adapted by the poet to the rank which such a subordinate personage holds, the more refined dialect being appropriated, for instance to the wives of the king or hero of the play, an inferior Prakṛt to his ministers; others less in degree to the sons of the ministers, soldiers, town people, and the like, down to the lowest Prākṛt, which is spoken only by servants or the lowest classes"¹

Cowell himself wrote in 1850 that, "The women use a different dialect in which Sanskrit is softened down by a similar series of changes to those which have melted Latin into the modern Italian, and these dialectical varieties are more or less regular and euphonious according to the rank of the speaker, the domestics, both male and female, use dialects still more removed from the present Sanskrit"²

The *Sahitya Darpana* enumerates fourteen Vararuchi four while Lassen two such dialects

Here in this work Cowell edits with elaborate commentary, notes and translation the sūtras or grammatical rules of Vararuchi and thus introduces students to the study of this most interesting dialect as to a new language, and enables them for the first time fully and thoroughly to understand and appreciate the Sanskrit Dramas

1 Goldstucker, in Chambers' Encyclopaedia, 1862

2 "Hindu Drama", Westminster Quarterly Review, 1850

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PREFACE

Prākṛt is the general term, under which are comprised the various dialects which appear to have arisen in India out of the corruption of the Sanskṛt, during the centuries immediately preceding our era. Their investigation offers much to interest both the philological and the historical student; for not only is a knowledge of Prākṛt (and especially of the principal dialect usually understood by that name,) essential to the explanation of many forms in the modern languages of India¹—supplying, as it does, the connecting link between these and the ancient Sanskṛt—but, while thus throwing light on the history of one branch of the Indo-Germanic family of languages, it affords many valuable illustrations of those laws of euphony, with whose effects we are ourselves familiar, in comparing the modern Italian and Spanish with the Latin out of which they sprang. At the same time Prākṛt is closely connected with several deeply interesting historical questions. ‘The sacred dialects of the Bauddhas and the Jainas are nothing else than Prākṛt, and the period and circumstances of its transfer to Ceylon and Nepāl are connected with the rise and progress of that religion which is professed by the principal nations to the north and east of Hindustān.’² When the Greeks,

1 For instance, cf. the Hindustānī *chandab, terab, bārah*, with the Prākṛit forms in *Vararuchi*, ii. 44. 1. 9.

2 Wilson’s “Hindu Drama,” Introduction, p. lxvi.

under Alexander, came in contact with India, Prākṛt seems to have been the spoken dialect of the mass of the people. The language of the rock-inscriptions of King Asoka, which record the name of Antiochus and other Greek princes about 200 B C, is also a form of Prakṛt, and similarly we find it on the bi-lingual coins of the Greek Kings of Bactria. It also plays an important part in all the ancient Hindu dramas, for while the heroes speak Sanskrit, the women and attendants use various forms of Prākṛt, the dialectical variations being more or less regular and euphonious according to the rank of the speaker.

Varauchi appears to have been the first Grammarian who reduced these popular dialects to a system, and, if we may receive the Hindu tradition, he was one of the 'nine gems' who flourished at the court of Vikramāditya, King of Ujjain, whose great victory over the Sakæ, as they pressed onward towards India after overrunning Bactria, B C. 56, is the traditional epoch from which the Hindus still date their Samvat era. The chronology of Sanskrit literature is extremely uncertain, but there are several circumstances which, in this instance, tend to confirm the popular account, if we may assume, as settled, the identity of Vararuchi and Kātyāyana. For this identification, our chief authorities are the universal popular belief in India, and the direct testimony of Somadeva, a native of Kashmir in the twelfth century. This author, in his encyclopædia of legends, called the *Kaṭhāsant sagara*, collected from various sources, and comprising a large portion of the mythological lore of the Hindus, expressly mentions them as the same person

and uses either name indiscriminately³. For the age of Kātyāyana, we have some independent testimony, which, though not precise, yet certainly throws his date far back into the past, and fixes it, at the latest, as anterior to our era. Kātyāyana has always been the reputed author of the Vārtikas, or supplemental remarks on the ancient Grammar of Pāṇini; and both names are found in the accounts of the Chinese Buddhist Hiuen-thsang, who travelled in India in the first half of the seventh century of our era. Pāṇini is called Pho-ni-ni, and described as the founder of music, which appears to be the nearest Chinese expression for a grammarian; the passage relating to Kātyāyana is as follows:⁴ *'Tebi na pou ti (erigé par les Chinois), limite de l'Inde du Nord.... Au sud-est de la grande ville, á 500 li, monastère de Tha mo sou fa na (forêt obscure); lá a vécu le docteur Kia to yan na, 300 ans après le Nirvāna.'*⁵ Monastère fondé par Asoka.' The Buddhist traditions in Ceylon all agree in calling the author of the earliest Pāli grammar Kachchāyano;⁶ and, although this is said to have perished, yet when we remember how very closely allied Pāli is to Prākṛt and that Kachchāyano is simply the Prākṛt form of Kātyāyana, there

3 See this point fully discussed in Wilson's Sanskrit Dictionary, Introd. (first ed.) pp. vi.—xi

4 Quoted in the Appendix (p. 382) to Remusat's translation of the *Foe Loue ki, ou Relation des royaumes bouddhiques*. See also M. Julien's "Hist. de la vie de Hiuen Thsang," pp. 102, 165.

5 The common date of the Nirvāna of Buddha is B.C. 543; but Hiuen Thsang (as quoted in a note to p. 237) gives several different dates as current in India in his time, the latest of which is about B.C. 360

6 See Turpin's "Malikandao," Introd. pp. 25, 27

can be little doubt that the Prākṛt grammar of the one and the Pāli grammar of the other, are only the Brahmanical and Buddhist versions of the same tradition.

The following work of Vararuchi or Kātyāyana is certainly our oldest authority for Prākṛt grammar ; and its rules are generally quoted by later grammarians and scholiasts as *par excellence* the 'Prākṛta Śāstra.' Other grammarians have generally followed its system, and contented themselves with adding single rules, or altering the arrangement of its details. Much discrepancy exists between the Prākṛt of the grammarians, and that which we find in the plays ; and it is of great importance to have a complete edition of the oldest grammarian, that we may ascertain, if possible, how far this discrepancy may be ascribed to the multiplied errors of ignorant, and the unauthorised corrections of learned, transcribers; and how far it may have arisen from a difference of time between the age of the poets and that of the grammarians, the dates of Sanskrit literary history being so uncertain.

The works of the two great grammarians Pāṇini and Vararuchi have been singularly different in their fate; for while the former has been ever guarded with the most scrupulous care, and its *sūtras* (or 'concise aphorisms',) revered with almost Masoretic attention to minutiae, the latter has been apparently left to all the vagaries of successive copyists and editors. The MSS. often vary considerably, as indeed might be expected in an ancient work, which has passed through so many generations, of copyists, all of whom knew Sanskrit better than the dialect whose peculiarities the work explained; but the most important

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variation is in the *number* of the sūtras, some MSS. containing many which are not found in the others, and as no record appears to have been preserved of the original number, it is a question of some difficulty to decide in particular instances.

The MSS. which I have used in preparing this edition, are as follows —

(A.) No. 1120 in the East India House Library. A valuable MS., but frequently difficult to read.⁷

(B.) No. 211 in Professor Wilson's collection in the Bodleian Library at Oxford.

(C.) No. 210 in the same. Clearly written, but very inaccurate.

(D.) No. 158 in the same.

7 It is this which Lassen used for the portions of Vararuchi published in his "*Institutiones Linguae Pracriticae*" (where he gave Sections i—iv, x—xii, to which we may add Sect. viii, as given from the same source in Dr. Delius' "*Radices Pracriticae*"). Having thus only one MS., and that not unfrequently very obscure in its writing, it was impossible for him to avoid many errors of transcription. These have been carefully pointed out in an article in the second volume of Dr. Hofer's "*Zeitschrift für die Wissenschaft der Sprache*." I have noticed the more important of them in the notes to the text, but I have not been sorry to escape the unpleasant task of exposing the unavoidable inaccuracies of one whom all Oriental scholars must ever regard with affectionate reverence. Professor Lassen's "*Institutiones*" have been of such continual service to me in the present work, that I feel bound to add my little tribute of admiration at the skill with which, in spite of such inadequate materials, he has accomplished his difficult task.

(E.) No. 151 in the same. A clearly written MS. in the Bengālī character.

(W.) A beautifully written MS. in the Royal Asiatic Society's Library, formerly belonging to Mr. Wathen of Bombay, for whom it was prepared [*prakāśi-kṛtam*] by the Pandit Viṣṇu-Śarman, and transcribed by Bāpū Śarman. Of this I have used an accurate transcript on thin paper, belonging to Dr. Max Muller.

Of these MSS., we must at once separate W from the rest, as being evidently a modern recension. It abounds with new rules [see Appendix A.] which are found in no other MS., and which in some cases spring from evident errors on the part of the editor [as in those numbered 12 and 23 in App. A], in others he seems to have met with two readings in the MSS. and inserted both as separate rules [as e g. v. 16 (*cf.* note), vii. 23]; in others he has interpolated sūtras from other grammarians. W is therefore of very little value in a critical point of view, and though I have consulted it throughout, and given its variations where they seemed of importance, the whole has evidently been subjected to such an entire recasting [*prakāśikaranam*], that we can place little reliance on its various readings, unless supported by other authority.

A and C are (as I am persuaded), copies from the same original MS., this was probably written in the Bengālī character, which would explain many of the extraordinary mistakes which the copyist of C has made from ignorance of the character. After collating part of C, and finding it useless from the absurd blunders of the copyist, and its evident identity with A, where the genuine reading was

preserved, I contented myself with simply referring to it in passages where A was doubtful. B is a MS. which seems to be composed of two parts bound together, though both are in the same writing, the paging of the latter from the middle of Section VII. has been altered to suit the former. In the earlier part it generally agrees with A, but in the latter, especially in Section VIII. it agrees rather with D, and even seems to borrow a few sūtras from W. D and E generally agree,⁸ the chief difference being that in the last five Sections (and sometimes in the earlier ones) E continually gives only the bare sūtra and its examples, omitting the explanation of the Commentary, and frequently omits even the examples too. I did not discover E until I had nearly finished my collation, but I have collated it for most of the second half, and referred to it in all cases of difficulty in the earlier parts.

The text of the following edition has been made from a thorough collation of the MSS. ABD (A being taken as the basis), with the collateral help of C and E, which may be considered as respectively co-ordinate with A and D, W has been throughout consulted, and its *Variz Lectiones* noted, where of any value, but always as of inferior authority. Where BDEW agree in giving sūtras not found in AC, I have inserted them in brackets; and in one instance, at

8 Thus DE alone quote the line from the *Śrutabandha* in the Comm. to iii 52—For our knowledge of this rare and ancient Prakrit poem we are indebted to Dr Hofer's interesting article in his 'Zeitschrift,' and we trust that, in spite of the corrupt state of the MS which he mentions, he will yet give us an edition of the text. Such a work would be indeed a boon to all Sanskrit scholars.

the end of Section v., I have similarly inserted some from DEW, but their authenticity must be left for future decision. The sūtras found in only one MS. beside W I have given in the notes, the various spurious Sūtras found only in W (nearly fifty in number) are given in Appendix A

Beside the above MSS. of Vararuchi. I have also derived considerable assistance from the works of other Indian grammarians, as the Prākṛta-Saṁjīvanī, and the grammars of Kramadīśvara, Hemachandra, etc.

1. The only MS. of the Prākṛta-Saṁjīvanī, which I have met with (No. 1503 in the East India House Library) is imperfect at the commencement, and is, unfortunately, very carelessly transcribed, and full of errors. Had it been accurate, it would have been of great service, as it seems to be a commentary on Vararuchi's sūtras, which it generally gives in their proper order, but in some places with additions and alterations. The difficulty of deciphering the MS. has precluded my making that use of it which I otherwise should have done. The work consists of nine⁹ Sections, corresponding to the first nine of Vararuchi. The general inscription at the close of each section is *Iti vasantarāja viracitāyām prākṛta saṁjīvanīyām*, or, as it is written at the close of the book, *Prākṛta-saṁjīvanīvṛttan*, the only notice which I have found of Vasantarāja himself, is in a passage from the Prākṛta Sarvasva, which states that Mārkaṇḍeya, the author of the latter work, commenced it

9 The MS numbers only eight, but the final inscription of the fifth is by mistake repeated for that of the sixth, which has occasioned the error, cf. ff. 43. 53.

after a previous study of the systems of former grammarians, among whom he specifies Śākalya, Bharata, Kōhala, Vararuchi, Bhāmaha, and Vasantarāja.¹⁰

2. Hemachandra was a grammarian of the Jaina sect, who flourished in the thirteenth century, and wrote a Prākṛt Grammar as an eighth 'Adhyāya' after the seven 'Adhyāyas' of his Sanskrit Grammar. The final inscription is *Ity-āchārya śrī Hemachandra-vīrachitāyām siddha Hemachandrā-bhidāna svopajna-śabdānuśāsanavṛttan*, etc.

This eighth Adhyāya consists of four Pādas, with 271, 217, 180, and 445 sūtras respectively. We have first the Prākṛta-bhāṣā (or 'principal Prākṛt'), in the first three pādas and half of the fourth, the remainder is occupied with the Saurasenī, Māgadhī, Paisāchī, Chūlikā-Paisāchī, and Apabhraṁśa bhāṣā. Hemachandra's opening sūtra is '*Babulam*,' and the *babulādbhāṣā* is supposed to continue to the end of the work,¹¹ and to explain any irregularities which may apparently contradict his rules, especially in the Jaina writings, '*Ārsam*' being his next sūtra. His arrangement is frequently very different to that of Vararuchi, and in many cases his rules are quite independent. I have found two MSS containing the eighth Adhyāya by itself in the Walker collection in the Bodleian, both in the Devanāgarī character.

10 शौक्यभरतकौहलवरुचिभामहृषमतराजायैः श्रोतान् प्रयान्
नानातद्याणि च त्रिपुणनानोक्य भव्यादीन् निराद यार स्वत्यापरप्रदि-
तपय मार्कट्यैर्वादिः प्राकृतसर्वस्वभारमते ॥

11 An instance of this occurs in a sūtra quoted in Appendix E

[a.] (No 200) A very correctly written MS., but some of the characters are very peculiar, and in many parts the writing of the last lines of the page is blurred and illegible.

[b] (No. 171) A less legible MS, but more easy of reference from its having the Sūtras of each pāda numbered.

Hemachandra's grammar is too independent of Vararuchi's to afford much aid in illustrating the latter's sūtras, but many of his rules are very interesting, especially those on the Magadhī, an abstract of which I have added at the end of the translation of Section xi [cf. p. 181], his rules for the Śaurasenī are given in Appendix C [cf. pp. 104—106], some important rules on the Sandhi of vowels, and the doubling of consonants, are inserted in Appendix D and Appendix E [cf. pp 185—187], and I have frequently quoted his other rules in the notes to the translation

3 Of the Prākṛt grammar in the *Samkṣipta sāra* of Kramadīvara, which, as in Hemachandra, is added at the end of the Sanskrit portion, I have not succeeded in finding a copy (all the MSS. which I have consulted ending with the Sanskrit part), and I have therefore only used the abridgement given by Professor Lassen from the Paris MS. in the Appendix to his 'Institutiones.' As this work is of great value in correcting Vararuchi's text, it is with no small pleasure that I have seen among the publications of the Bengal Asiatic Society, which are announced as in progress, an edition of the Prākṛt portion, by Bābu Rājendralāla Mitra. Probably no other grammar could be of the use, which this promises to be, in correcting and elucidating Vararuchi, as

Kramadīśvara has followed his method so much more closely than any other grammarian, whose works have come under my knowledge.

4. To the above I might add the *Prākṛta-Sarvasvā*, by Mārkandeyakavīndra, of which there is a copy, bound up with Vararuchi, in the MS. which I have marked D in my collation; but unhappily it is so carelessly transcribed that I have found it quite useless to consult it. I may also mention here that the commentary on the 13th canto of the Bhaṭṭi-Kāvya, which is so written as to be either Sanskrit or Prākṛt, has not unfrequently proved of some service (e.g. p. 37, note).

Such are the resources which I have had at my command in preparing the present edition of the *Prākṛta-Prakāśa*, and so far as a careful collation of the MSS. may help, I trust that something may really have been effected towards a critical recension of the text. Several passages still remain doubtful, and for these Vararuchi must wait for better MSS. or a more competent editor. The various readings, which are added at the foot of each page, will furnish the reader with the different corruptions or alterations of the MSS.; and it is these which we must chiefly consult before we attempt to interfere with the *Sūtras* themselves, or to correct them by the rules of later grammarians, or the language of the poets in the plays.

In the present edition, as the Sanskrit type required the use of an inconveniently large size of English type to fit with it in printing, I have been obliged to make my notes to the text as brief as possible, and have generally reserved

any explanatory details or proposed emendations for the notes to the translation.

In printing the Sanskrit text, and especially the commentary, I have ventured to relax the rules of sandhi, wherever their strict observance would have obscured the perspicuity of the rule, or would have mixed Prākṛt words with Sanskrit, as, whatever opinion may be held of the propriety of printing purely Sanskrit works with such a relaxation of grammatical niceties, the objections can hardly apply to a Sanskrit-Prākṛt work like the present, where two languages are continually intermingled, one of which by its very nature repudiates sandhi altogether. I have also throughout followed the MSS. in writing व as the Prākṛt equivalent for the Sanskrit व, in the continental editions of the plays it has been usual to write व, but for this there is no authority,¹² as the MSS. make no difference between the व=the Sanskrit व, and that=the Sanskrit व. The rules of Vararuchi evidently show that there was no distinction whatever between *b* and *v*, thus in ii. 2, and iii. 1, we have only one of them introduced, and yet it manifestly is intended to include both, and again in iv. 21, the prepositions *apa* and *ava* both become *o*, which would imply that their Prākṛt forms previous to contraction were identical. It is not so easy to determine which of the two sounds thus absorbed the other, and whether in translation we should represent *v* by *b* or *v* universally, the analogy of the modern languages would incline us to the former, but a sūtra in

12 Cf Dr Trithen's remarks in the preface to his edition of the *Mahāvīracarita*

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Hemachandra given below,¹³ which is the only passage in which I have seen the subject alluded to, seems to favour the latter, which I have therefore adopted throughout.

Where I have occasionally quoted from the *Prākṛt* of the plays to illustrate peculiar rules, my references have been made to the usual editions, except in '*Śakuntalā*' where I have generally quoted from the excellent edition lately published by Professor Williams, though I have added references to that of Dr. Bochtlingk.

In the English translation, I have endeavoured to follow the plan which Dr. Ballantyne has adopted in his edition of the *Laghu Kaumudī*. All the peculiar features of the Hindu system are retained, while at the same time those explanations are added, which the sententious brevity of the Hindu grammarians so frequently requires. The culminating point of Hindu grammar is of course the great work of Pāṇini; and it is not impossible that some of my readers, who may be unacquainted with this part of Sanskrit literature, may find in *Vararuchi* an introduction to his master's more elaborate work. At the same time, the whole system of *sūtras* is so peculiarly Hindu, that a short translation like the present may not be without its interest even as a literary curiosity.

I have to tender my sincere acknowledgments to Dr. Max Müller for the kind assistance which he has so frequently given me during the course of this work, not

13 ॥ दो षः ॥ सरासरम्भमुहम्भनादेर्द्वौ षौ भवति ॥ अथान्
अथान् ॥ अथान् ॥

would I conclude without expressing my thanks to Mr. Stephen Austin, of Hertford, for the spirited manner in which he has undertaken the printing of this book, and has spared neither pains nor expense in carrying it through the press. We are indebted to him for a series of the most elegant and accurately-printed editions of Oriental books, which have ever been published in this country.

Oxford, December, 1853

E. B. C

INTRODUCTION

'Prākṛt' (as has been already observed) 'is the common name given to the various dialects which sprang up in early times in India, from the corruption of the Sanskrit;' and, as the word is used by the grammarians, it signifies 'derived,' thereby to denote its connection with the original Sanskrit. Thus, Hemachandra defines it—'*prakṛtibhīḥ saṁskṛtam, tataḥ bhavam tata āgatam vā "prākṛtam."*' The later grammarians include many varieties under the name, but most of these are probably the subtil refinements of a later age, as, the older the grammarian is, the fewer we find the dialects to be, and the oldest, Vararuchi, has only treated of four—the Mahārāṣṭrī, the Pāṣācī, the Māgadhī, and the Saurasenī. Of these the first is considered by him as the most important, and it is this which Professor Lassen has treated as his '*dialectus præcipua*.' Its grammar is given in the first nine sections of the '*Prākṛta Prakāśa*,' the remaining three sections being severally devoted to the peculiarities of the other three dialects.

As the method of Hindu grammarians' is very different from that with which we are familiar in Europe, it has been thought that the following short abstract of Prākṛt Grammar in a more modern form might not be without its use to the

1 All the rules of Hindu grammarians are given in the form of concise aphorisms (*sūtras*), which hang together as on a thread (whence the name), so that frequently a rule contains one or more words which have to be supplied in those which follow it, to complete their sense. The aphorisms themselves are expressed as briefly as possible, and to facilitate this the following abbreviation is resorted to—A word in the genitive case is generally governed by *sthāne* understood (i.e. *instead of* such a word or letter another

student as an introduction to the original, while, at the same time, it is hoped that it will give a sufficient view of the language and its peculiarities to enable any reader of Sanskrit readily to understand the Prākṛt passages, which form so large a portion of all Hindu plays

Prākṛt almost always uses the Sanskrit roots, its influence being chiefly restricted to alterations and elisions of certain letters in the original word. It everywhere substitutes a slurred and indistinct pronunciation for the clear and definite utterance of the older tongue, and continually affects a concurrence of vowels, such as is utterly repugnant to the genius of the Sanskrit. In the following abstract we shall first treat of the changes which it effects in the letters of the words, and then those which it effects in the letters of the words, and then those which it effects in their declension or conjugation.

SECTION I

1. Vowels. (Var. 1)

Prākṛt retains all the Sanskrit vowels except *ṛ* (*ṛi*, *ṛr*, *ṛi*) *a* and *au*

ṛ initial, and with no consonant preceding it, becomes *ṛi*, and sometimes even when a consonant does precede, this *ṛ* to be used), a word in the ablative by *param* (i.e., after such a word or letter, etc.), a word in the instrumental by *saba* (i.e., together with such, etc.), a word in the locative *ṛ* sometimes used in its proper sense (as in Var. 1 23) but more commonly it is used as a locative absolute, with *pare* understood (i.e., when such a word or letter follows, the rule refers to that which immediately precedes it, cf. Panini, 1 1, 66) *Va* signifies 'option'. Panini adopts many more, but these will suffice for Vararuchi

consonant being then elided [Var. i. 30, 31]. *r* also frequently becomes *a*, *i*, or *u* (especially when preceded by a consonant). For examples, cf. Var. i. 27-29. [For *l*, cf. i. 33].

as becomes *e* or *ai*, rarely *i* or *ī* (i. 35-39).

au becomes *o* or *au*, and sometimes *u* (i. 41-44).

Of the remaining vowels, *e* and *o* are no longer diphthongs, and may be long or short as to their quantity (cf. Williams' *Śakuntalā*, p. 228, note).

Vararuchi in Section i. gives various directions for the changes of the other vowels, but these are rather confined to certain words, than expressive of general rules. Professor Lassen (Inst. pp. 139-144) has laid down as a general principle that *before two consonants a long vowel is shortened*;² that is, *ā*, *ī*, and *ū*, become severally *a*, *i*, and *u* (*e* and *o*, being common, may remain): *as*, *maggā* for *mārga*; *diggbā* for *dirgha*; *puvva* for *pūruva*. Subsidiary to this, are the two following rules: [a.] If the long vowel is retained, one of the consonants is elided, as *īsara* or *issara* for *īśvara*: [b.] A short vowel before two consonants is occasionally lengthened, and one of the consonants omitted, as *fibā* for *fibuā*. *e* and *o* being favourite vowels in Prākrt, *i* and *u* before a conjunct are very frequently changed to these (cf. Var. i. 12, 20). In some words an initial *u* becomes *a* (cf. i. 22): for *purusa*, 'a man,' we have the anomalous *purisa* (i. 23). We may here mention the anomalous *metta* = *mātsa*, which, though not in Vara-

² This principle does not seem to be given in Vararuci i. but cf. Appendix D.

ruchi, frequently occurs in the plays [e.g. Sak., Williams', p. 183, 6].

2. *Single Consonants.* (Var. 11)

[a.] Prākṛt has no palatal or cerebral sibilant (ii. 43), *n* is everywhere changed to *n*, unless it be followed by a dental consonant, and an initial *y* becomes *j*; with these exceptions, *initial* single consonants generally remain unchanged. [N.B. When a preposition or other particle is prefixed the letter ceases to be 'initial', cf. Comm., ii. 2, on *suniso*.] We find a few exceptions, as *una* for *punab*, etc. in the plays, but these are not recognised in Vararuchi, cf. also Var. 11. 32—41.

[b.] *Final* single consonants are dropped, except *m*, and sometimes *n*, which become anusvāra [iv. 6, 12]. The finals of nouns often assume *a* or *ā*, and so cease to be final (iv. 7—11)

[c.] *Medial* single consonants.

k, *g*, *cb*, *j*, *t*, *d*, *p*, *b*, *v*, *y*, (by 11. 2), may be optionally elided or retained, but *t* and *p*, when not elided, generally pass into *d* and *v*³ (11. 7, 15); and the elision of *y* (though not so given by Vararuchi) is probably absolute; see Lassen, Sect. 45. The preposition *prati* is always written *padī*, see note, p. 13.

n becomes *n*, *z* becomes *d*; *d* often becomes *l* (11. 20, 23)

Kb, *gb*, *tb*, *db*, *bb*, (11. 27) may remain unchanged, but generally become *b* (when *tb* is not so changed, it be-

3 Or *b*, as is often printed; on this, see Preface, *supra*

comes *db*, especially in the prose⁴, or Saurasenī dialect, cf. xii. 3), *chb*, *jb*, *db* remain unchanged, *tb* always becomes *db*; *pb* usually remains unchanged, but may become *bb* (ii. 26; cf. Lassen, p. 208).

r often becomes *l* (ii. 30), this is universal in the Māgadhī and the inferior dialects. *n*, *m*, *l*, *s*, *b*, remain unchanged. *ś* and *s* become *s* (in some words *ś* becomes *h*, cf. ii. 44). For examples, see Var. ii.

3. *Conjunct Consonants* (Var. iii)

It is in these that the Prākṛt changes are most manifest; and, as several distinct Sanskrit combinations are often merged into one Prākṛt form, it is sometimes not easy to recognise the original word in its disguise. Prākṛt avoids a union of two consonants of different classes, and everywhere endeavours to reduce them to the same; this is generally effected by eliding one or the other (iii. 1—3), and then doubling the remaining one (iii. 50, 51); but there are several exceptions in the various individual combinations. One rule may be observed, viz., wherever a conjunct involves a sibilant, the *s* is represented by the aspirate of the accompanying letter, as in *kkb* for *sk*, *shk*, or *ks* (iii. 29), or by *b*, if the other letter has no aspirate, as *nbb* for *sn* (iii. 33). When *r* is involved in a conjunct, it sometimes

4 The Mahārāṣṭrī dialect is more peculiarly used in poetry, as we infer, not merely from the usage of the plays, but also from such expressions of Bhāṣa's as '*uttsa bbanga bbaya*,' in iv. 16, and his reference to the *gāṭṭb* in ix. 4. Cf. Lassen, pp. 370-378, who also quotes from the *Sāhitya-darpana*, 'noble women should properly speak the Saurasenī, but in their songs (*gā bbb*) they must use the Mahārāṣṭrī'.

passes into anusvāra, as *ansu* for *āśru* ; and the same also applies, but rarely, to *v* and *s* ; cf. Var. iv. 15. In some cases a new vowel is inserted between the letters of the conjunct, as *barisa* for *barṣa* ; for this, see Var. iii. 59—66.

TABLE OF PRAKRT CONJUNCTS

The following table will show at a glance the various Sanskrit combinations which each Prakṛt one represents. As given there they properly refer to those *in the middle* of a word ; but, by dropping the first letter, they will equally apply to those *at the beginning* ; thus, *kḥb=ks* when medial, as *yakkba* for *yaksa*, but *kb=ks* when initial, as *kbada* for *ksata* , similarly, *pp=pr*, medial, but *p=pr*, initial.

क=त्क, टक, क (१)⁵ iii. 1. =कय iii. 2. =क, कँ ; क्क, क्क, iii. 3⁶.

कख=त्ख, पख, iii. 1. =कय, iii. 2. =क्ष (त्क्ष, क्ष्य), क्ख, क्ख, iii. 29 =क्ख, क्ख (: य), iii. 1.

गग=ङ्ग, ग्ग, iii. 1 =ग्ग, ग्य, iii. 2. =ग्ग, गँ, ला, iii. 3

गघ=ङ्ग, ग्घ, iii. 1. =ग्ग, ग्घ, घँ, iii. 2, 3.

ङ्ग=ङ्ग (cf. iii. 56).

घ=ज्य, iii. 2. =ज्य, iii. 27. =ज्ज, जँ, iii. 3.

5 *Kk=kt* is sometimes found in the plays ; as, *mukka=mukta*. See Stenzler's note on *Mrch.* p. 29, 1. 20

6 *Kk=sk, sk*, only in a compound word, as, *tirakkara=tiraskara* (cf. Lassen, p. 264), in all other cases it should be *kḥb*. The same holds of *chcb=sch*

चु=च्य, iii. 27. =^९ छ, iii. 3. =क्ष (क्ष) iii. 30.
=त्स (त्स्य), प्स. अ^१, iii. 40.

ज=ज्ज, iii. 3. =ञ्ज (sometimes), iii. 5. =ज्र, जं, ज्य,
iii. 3. च, iii. 27. =यं, iii. 17. =य्य (e.g. *sejjā* for *śayyā*.
iii. 17).

ज्म=ज्य, हा, iii. 28^९.

ञ=ञ्, न्य. ण्य (sometimes), xii. 7 (*Saur.*)=ञ्, x. 9
(*Pañ.*)

ट=तै, iii. 22.=त्त (once), iii. 23.

ट्ट=ष्ट, iii. 10. =ष्ठ, iii. 1. स्त, स्थ (rare), iii. 11. v. 23.
viii. 25, 26.

डू=तै, ई (rare), iii. 25, 26.

ड्ड=ट्ट, iii. 2.—र्थ (rare), viii. 44.

ण्ट, ण्ठ=न्त, न्द (once), iii. 45, 46.

ण्ण=ण्ण, iii. 1.=ण्ण, ण्ण, iii. 44. =ण्ण, ii. 42.=ण्य, न्य,
iii. 2.=णं, ण्य, iii. 3.=न्व, iii. 3. with ii. 42.

ण्ह=हण, श्र, ण्ण, ख, ह (ह). iii. 33 : cf. iii. 8.

च=क्त, स, iii. 1. =क्ष, र्म, iii. 2. =क्ष, त्व, iii. 3. =तै,
iii. 3, 24.

त्य=क्य, प्य, iii. 1. =क्ष,^९ ii. 2. =र्थ, iii. 3. =स्त, iii.
12.=स्य, iii. 1.

7 Ccbb=ntb, very rarely: e.g. *pañcicchidda*=*paññibhā*,
Sānuatāli (Williams' edition), p. 153. 1: cf. Lassen, p. 266.

8 *ḥ* seems to stand for *ks* in such words as *ḥḥa*=*kṣṣa*
(Lassen, p. 263), but cf. viii. 37.

9 As in the adverbial terminations, i.e., *stha*=*atra*

इ = इद, इद्, III. 1, 3. = इ, III. 2. = इ, ई, उ, III. 3 (इ may remain unchanged, III. 4)

उ = उध, उध, III. 1, 3. = उ, उध, III. 3.

न्द् = न्त (*Saur.*, cf. Hema-ch. 261, App. C.)

न्ध = ह (once), III. 34.

प्प = कप, कप, III. 1. = प्य, III. 2. = प्र, प, ल्य, ल्, III. 3.
= क्म, III. 49. = र्म (once), III. 48.¹⁰

प्फ = क्फ, क्फ, प्फ (: फ), क्फ, III. 1. = प्प, क्प, III. 35,
36.

व्य = ग्य, ह्य, व्, III. 1. = र्य, व्र, III. 3.

व्म = र्म, ड्म, ड्म, III. 1. = म्य, III. 2. = म्र, भ, III. 3.
= ह (once), III. 47.

व्य = व्र (on this rare change, cf. note transl. III. 53).

म्म = (क्म, प्म), म्म, III. 43. = म्य, III. 2. = म्र, ल्म, III.
3. [म्म becomes मिल- ; cf. III. 62.]

व्ह = प्म, III. 32. = क्म. स्म (sometimes), III. 32, cf. vi.
49. vii. 7. = ह्म, III. 8.

व्य = र्य, ज, xi. 7. (*Māg*).

र = र्य (sometimes), III. 18.

रि = र्य (sometimes), III. 20. [cf. x. 8, *Paś.*] = ह (some-
times), i. 31.

रिस्, रिह = री, र, ह, III. 62.

ह्य = ल्य, III. 2. = ल, ल्य (i), III. 3. = र्य (rarely), III. 21.

व्ह = ह, III. 8.

¹⁰ Pp = sp. sp. only in a compound word (cf. note *supra*, on kk), see Lassen, p 264.

व्य=द्व,¹¹ iii. 1. =व्य, iii. 2. =व, व, iii. 3.

स=श, श्र, श्व, स्व, iv. 15.

स्म=श्म, श्य ; प्म, प्य ; स्य, iii. 2, with ii 43. =श्र, श, श्व ; व, वस्व, स्व, iii. 3.

N.B.—Where *three* consonants come together in the Sanskrit word, the semi-vowel, if there is one, is always elided, and then the remaining letters are treated according to rule, as in *machchha*=*matsya* ; unless a nasal precede, in which case the two other letters follow the usual rules, except that they are not doubled after the nasal (iii. 56), as *vinjha*=*vinḍhya*, *ḍhy* becoming *ḥ* by iii. 28 (the nasal prohibiting the doubling, which would otherwise have been required by iii. 50, 51).

SECTION II

We may divide Prākṛt nouns into five declensions. 1. Those ending in *a* and *ā* ; 2. Those in *i* and *ī* ; 3. Those in *u* and *ū* ; 4. Those ending originally in *r* ; 5. Those ending originally in any consonant.

The two latter classes have only a few cases which entitle them to form separate declensions. Nouns in *r* either change it to *n* or assume a new termination in *ara* or *āra* (cf. Vararuchi, v. 31-35) ; nouns of relationship admit also a nominative singular in *ā* ; and *mātri*, thus becoming *māā*, is declined like a feminine noun of the first declension (Vararuchi, v. 32, 35). Nouns ending in a consonant

11 *Vv*=*dv* (by iii. 1) only in such cases as *uvvella* for *ndvesta* (viii. 41) where a radical *v* follows the preposition *ud*, cf. Lassen, p. 258. We once find *v*=an initial *dv*, in *vāraha*=*dvādaśa*, ii. 14.

(cf. Vararuchi, iv. 6-11, 18) either drop their final letter, and so fall under one of the first three declensions (when, if neuter, they generally become masculine), as *sara* for *saras* ; or add an *a* (or *ā* if feminine) to the base, as *āsīsā* *āsīs*. This, however, chiefly applies to those cases whose terminations begin with consonants, these expedients being adopted to avoid the necessity of changing the conjunct, which the meeting consonants would produce ; in those cases whose terminations begin with vowels, the Sanskrit form is generally retained, modified by the usual Prākṛt laws ; as, *bhavadā* (instr. of *bhavat*), *āusā* for *āyusā* (instr. of *āyus*). See Lassen, p. 298.

Prākṛt has no dual number nor dative case (substituting the genitive for the latter) , but it has two terminations of the ablative plural—*binto*, which signifies ‘from’ in a *causal*, and *sunto*, which signifies ‘from’ in a *local*, sense. The following scheme will give the various forms of the first three declensions, which are by far the most important. As nouns in *u* are declined, *mutatis mutandis*, like those in *i*, no example of these is needed.

DECLENSION OF NOUNS

	वच्छ = वृक्ष masc.	(neut. वण = वन).
	<i>Singular</i>	<i>Plural</i>
Nom	वच्छो (neut. वण)	वच्छा (neut. वणाइ-इ, वणाणि, xii. 11.)
Acc.	वच्छं —	वच्छे, वच्छा (v. 11, cf. note, trans) (neut. = nom.)
Instr	वच्छेण	वच्छेहि-हि

Singular

Plural

Abl.	{ वच्छादो-दु वच्छाहि वच्छा	{ वच्छाहिंतो वच्छेहिंतो वच्छासुंतो वच्छेसुंतो
Gen.	वच्छस्म	वच्छाणं -ण
Loc.	वच्छे वच्छस्मि	वच्छेसु-सुं
Voc.	वच्छ (neut. वण)	वच्छा (neut. वणाइं -इ)

अग्नि = अग्नि masc.

(neut. दहि = दधि).

Nom.	अग्नी (neut. दहिं)	अग्नीओ; अग्निणो (n. दहीइं इ)
Acc.	अग्निं ---	अग्निणो ; अग्नी (?) ---
Instr.	अग्निणा	अग्नीहिं-हि
Abl.	अग्नीदो-दु-हि	अग्नीहिंतो-सुंतो
Gen.	अग्निणो अग्निस्म	अग्नीणं -ण
Loc.	अग्निस्मि	अग्नीसु -सुं
Voc.	अग्नि (neut. दहि)	अग्नीओ अग्निणो (n. दहीइं-इ)

माला = माला fem.

Nom.	माला	मालाओ-उ ; माला (cf. note, tr. p. 50.)
Acc.	मालं	मालाओ-उ
Abl.	मालादो-दु-हि	मालाहिंतो सुंतो
Instr.	{ मालाइ-ए	मालाहिं-हि
Gen.		मालाणं-ण
Loc.		मालासु-सुं
Voc.		मालाओ उ

We may observe here that feminine nouns in *s* and *i* are not distinguished in Prākṛt inflexion; and the same holds of those in *u* and *ī*.

INTRODUCTION

णई—नदी fem.

	<i>Singular</i>	<i>Plural</i>
Nom.	णई	} णईओ -उ ; णई (? Lass. p. 307, note 2.)
Acc.	णई	
Abl.	णईदो दु -हि	णईहिंतो-सुतो
Instr.	} णईअ-भा	णईहिं-हि
Gen.		णईणं-णा
Loc.		णईसु-सु
Voc.	णइ	णईओ-उ

SECTION III—PRONOUNS (VAR. VI)

The *Prākṛt pronouns* follow the inflexions of nouns, but also add some peculiar forms of their own. The accompanying scheme of declension, as applied to *ja*=*ya*, contains, it is hoped, all the forms which are really useful to the student.

As a final consonant is always rejected in *Prākṛt*, some of the pronominal bases are changed from their Sanskrit forms before the case-affixes are subjoined, thus, *kim*, *yad*, *tad*, become severally *ka*, *ja*, and *ta*, *etad* becomes *eda*, and sometimes *e* (Var. vi. 21); *idam* becomes *ima*; *adas* becomes *amu* (and sometimes *aba*, vi. 24). *Kim*, *yad*, *tad*, have also a second form in *i*, as *ki*, *ji*, *ti*, which, though generally restricted to the feminine, still furnishes some forms to the instrumental and genitive singular of the masculine and neuter. *Prākṛt*, in fact, appears to have used the pronominal forms with great laxity; thus we find the proper masculine form of the locative (as *massim*) frequently used for the feminine, as in *Sakuntalā* (Williams' edition), pp. 36, 2; 115, 3.

We may here add a few peculiar forms which Vararuchi notices; such as *to* and *etto* for *tasmāt* and *etasmāt* (vi. 10, 20); *se* for *tasya* or *tasyāḥ* (vi. 11); *sim* for *teṣām* or *tāsām*; *aba* for the nominative singular of *adas*, being apparently used for the three genders. *nam*, though not given in Vararuchi, is frequently found in the plays for *enam* and *enām*. For *kīyat*, *tāvat*, etc., we have (by iv. 25) the forms *keddaba*, *kettia*, *teddaba*, *tettia*, etc.

ज=य (Masc.) 'Who.'			
	Singular		Plural
Nom.	जो (जं neut.)	जे	(जाइ'-इ neut.)
Acc.	जं —	जे	—
Instr.	जेण जिणा	जेहिं	
Abl.	जत्तो -सु जदो -दु	जाहिंतो जासुंतो	
Gen.	जस्म जास ¹²	जाणं -ण जेसिं	
Loc.	जस्मिं -स्मि जम्मिं मिं जहिं जत्थ	जेसु -सुं	

Feminine

Nom.	जा	}	जाओ -उ जीओ -उ
Acc.	जं		
Abl.	जादो -दु जीदो (१)	}	जाहिंतो -सुंतो जीहिंतो -सुंतो
Instr.	जिणा		जाहि जीहिं
Gen.	जस्मा जासे (१) जिस्मा जीसे		जाण -इ ; जीण -इ ; जीअ -आ
Loc.	जाहे जइआ		जासिं जेसिं ¹³ ; जासिं जाणं - ण जीणं -ण जीसिं
			जासु सु जीसु -सुं

¹² We find also a neuter genitive *kusa*, used in the sense of 'why?' in the plays

¹³ Hemachandra gives these first two forms. For *jāsim*, cf. vi. 4, var. lect.

. INTRODUCTION

The personal pronouns are given in Vararuchi, vi. 25-53. I have enclosed in brackets those forms which probably never occur in the plays. The plurals are regularly formed from new bases ; as *tujjha*, *tumba*, *tamma*, *amba*, and, in some cases, *majjha* (cf. Hindūstānī *tujh* and *mujh*).

युष्मद् 'Thou,'

<i>Singular</i>	<i>Plural</i>
Nom. तुम ¹⁴ (तं)	तुज्झे तुम्हे
Acc. (तं तुं) तुमं	तुज्झे तुम्हे वो
Instr. (तद्) तप ¹⁵ तुमप तुमे	तुज्जहिं तुम्हेहिं तुम्मेहिं
(तुमाद्) ते दे	
Abl. तत्तो (तद्तो तुमादो -दु	तुम्माहितो -सुतो
-हि).	
Gen. (तुमा तुह तुज्ज तुम्म तुम्ह	वो भे तुज्जाणं तुम्हाणं
ते दे	
Loc. तद् ¹⁶ (तप तुमप तुमे) तुमम्मि	तुज्जेसु तुम्हेसु

अस्मद् 'I.'

Nom. अहं (हं अहअं अहम्मि)	अम्हे (यअं in prose, xii, 25)
Acc. मं ममं (अहम्मि)	अम्हे णो (णे ?)
Instr. मे मप (मद ममाद्)	अम्हेहिं

14 In Śak, Williams', p. 230, l. 1, we find a nom. *tum*; cf. Var. vi. 26, v. 1.

15 In the plays more generally *tuf*.

16 In the plays more generally *tal*.

PRĀKṚT GRAMMAR

Singular

Plural

Abl. मत्तो (मइत्तो ममादो
-दु -दि)

अम्हाहिंतो सुतो

Gen. मे मम मज्ज मद्द

मज्ज (१) णो अम्ह अम्हाणं अम्हे

Loc मइ (मय) ममम्मि

अम्हेसु

For the numerals, see Vararuchi, vi. 54 59

SECTION IV—VERBS.

Prākṛt has properly only one conjugation (=the first in Sanskrit), though fragments of forms belonging to other conjugations frequently occur in the plays. The middle voice is very seldom used, and most middle verbs are conjugated actively. There is no dual number, as has been already noticed in nouns.

The only tenses of the active voice which remain seem to be the present, the second future, and the imperative. Below we have given the verb *hasa*, adding in brackets those forms which though not in Vararuchi, occur in Hemachandra, the Sanksh Sāra, and the plays (cf Lassen).

Present

Singular

Plural

1. हसामि हसमि (हसमिहि)

1 हसामो मु -म हसिमो मु-म
हसमो -मु -म (हसमहो -म्ह)

2. हससि

2 हसह (in prose हसध धी)
हसित्या (हसत्य)

3 हसदि¹⁷ हसइ

3. हसति

17 On the absence of this form in Vararuchi, Lassen has a remark (p 202) which it is important for the student of Vararuchi to bear in mind, viz., "Consulto poni a grammaticis formas maxime vulgares, a poetis contra pro vario dicendi genere diversis locis alterutras praeoptari".

The middle voice has a second and third person singular, as *sahase, sahade, or sabae*.

Imperative

Singular

Plural

- | | |
|--------------------------|-----------------------------|
| 1. हसमु (Var. vii. 18) | 1. हसामो -म हसमो -म (हसम्ह) |
| 2. हसतु (हसाहि हस हसस्स) | 2. हसह (हसघ धं) |
| 3. हसदु हसउ | 3. हसंतु |

It should be added that, instead of *a, e* may be optionally used before any personal affix (vii. 34), as *hasams*, etc., *basedu*, etc. or, in other words, as *is* only *ay* contracted, Prākṛt allows the verbs to imitate partially the tenth conjugation in Sanskrit.

The future has several forms in Prākṛt.

[a] That most in use has the following terminations:—

- | | | | |
|-----------------|-----------------|---------------|-----------|
| <i>Singular</i> | 1. स्सं स्सामि. | 2. स्ससि | 3. स्सदि |
| <i>Plural</i> | 1. स्सामो. | 2. स्सघ, स्सह | 3. स्स'ति |

These are added to the root with the augment *s*, as *basissam*, etc. The *ss* is, of course, only the Prākṛt form of the Sanskrit *śy*.

[b] A second form gives the anomalous *cbchh* for the characteristic *ss* of the future, as *sochchham* or *sochchhissam*, from *śru*, *vochchham* or *vochchhissam*, from *vach* (cf. Var., vii. 16, 17.)

[c] A third form changes the *ssa* to *hi*, as in *hasihims*, etc. We have also such forms of the first person singular and plural as *hasihāms* and *hasihāmo*. (Note also such forms as *kāham*, *dāham*, from *kr* and *dā*, Var., vii. 16)

[For the very rare forms with the inserted *ṣṣa* and *ṣṣā*, in Var., vii. 20—22, as also for the rare preterite in *īa* and *hīa*, in Var., vii. 23—24, See Lassen's Inst., pp. 353—358.]

The Prākṛt passive (vii. 8, 9) uses the active terminations, but, for the characteristic *y*, it prefixes *īa* or *ṣṣa*, as *padhīaṣ* or *padbṣṣaṣ* for *padhyate*. Occasionally the *y* of the Sanskrit form is retained, in which case it is of course assimilated to the preceding consonant, as *gammaṣ gamyate*, *dissaṣ*, or more commonly *dīsaṣ*, for *drśyate* (cf. also viii. 57, 58.)

There are two forms of the causal, one in which *ay*, the Sanskrit addition to the root, becomes *e*, as *kāredṣ* from *kara*=*kr* (an *a* in the first syllable of the root becoming *ā* by Var. vii. 26), the other in which *āve* (*ābe*?) is added, as *kārāvedṣ* or *karāvedṣ* (the *a* of the first syllable being only optionally lengthened, vii. 27, cf. note, transl.)

The infinitive ends in *tum*, if a consonant precedes (which is of course assimilated), and *dum*, if a vowel precedes, as *vattum*, from *vach*, *nedum*, from *ni*, the latter being the favourite form, an *i* or *e* is often inserted after a final consonant to produce it, the *d* is also often elided, as *baseum* or *basium*, from *bas*.

The indeclinable participle in *tvā* becomes *tūna* or *ūna*, as *kāūna*, from *kā*=*kr*, that in *ya* becomes *sa*, and is usually the only form found in prose, even in the simple verb, as *genbīa*, from *genb*=*grab*. In prose we find a few instances of *tvā* relaxed into *dua*, as *gadua* for *gatvā*, etc. (xii. 10).

The present participle active ends in *anta* (or *enta* by vii. 34), as, *padbanta*, 'reciting' Vararuchi (vii. 11) allows a fem. form *padbaṣ* as well as *padbantī*. The present

participle middle ends in *māna* (with fem. in *mānī* or *mānā*, v. 24.)

The passive allows the termination *nta* as well as well as *māna*, and usually prefixes *ījja*. The passive past participle generally adopts the Sanskrit form, and modifies this by the usual laws, *suda* or *sua* = *sruta*, *laddhā* = *labdha*, the augment *i* is frequently inserted (vii. 32)

The future passive participle in *ya*, generally assimilates the *y* to the preceding consonant, that in *anīya* becomes either *anīa* or *anījja*.

On the particles, etc. (Var. ix.) we have little to note, except that *iti* becomes *itti*, in which case a preceding *ā*, *ī*, or *ū* is shortened, *khalu* becomes *kkhu* after a short or common¹⁸ vowel, and *khu* after a long vowel, and similarly *eva* becomes *jevva* or *jevva* *iva* usually becomes *via* or *vūa*, for *api* we have *vi* or *bi*

The above little sketch of Prākṛt grammar will, it is hoped, contain all that the Sanskrit student will require to enable him to understand the Prākṛt of Kālidāsa or Bhavabhūti, of course that of the Mṛchchhakatikā is much harder. I cannot conclude better than with Professor Lassen's words, "Legitima veteris linguæ cognitio non multa dubia relinquet, cætera tum tenor locorum, tum tradita ā grammaticis doctrina, illustrabit, quæ deinde incerta remaneant, accurata grammatica investigatio plerumque enodabit"

18 It is important to bear in mind that *e*, *o*, and a short vowel followed by anusvara are considered common in Prakṛt prosody

The compiler would add that he originally made a similar one for his own use and found it sufficient for his purpose in reading Dr Trithen's edition of the Mahāvīracharita, although there the Prakṛt passages have no Sanskrit explanations subjoined.

॥ श्रीगणेशाय नमः ॥

जयति मदमुदितमधुकरमधुरस्ताकलनकृणितापाङ्गः ।

करविहितगण्डकण्डूविनोदसुखितो गणाधिपतिः ॥ १ ॥

चरुचिरचितप्राकृतलक्षणसूत्राणि लक्ष्यमार्गेण ।

बुद्धा चकार वृत्तिं संक्षिप्तां भामहः स्पष्टां ॥ २ ॥

॥ आदेरतः ॥ १ ॥

अधिकारो ऽयं । यदित ऊङ्ङं मनुक्रमिष्याम आदेरतः स्थाने
सङ्गृह्यतीत्येषं वेदितव्यं । आदेरित्येतद् मा परिच्छेदसमाप्तेः ।
अत इतिच आ अकारविधानात् । अत इति तंकारग्रहणं
सवर्णनिवृत्त्यर्थं^१ ।

॥ आ समृद्धिमादिषु या ॥ २ ॥

समृद्धि इत्येषमादिषु शब्देष्वादेरकारस्य आकारी भवति वा ।
समिद्धी सामिद्धी । पअडं पाअडं । अहिजाई आहिजाई । मण-
सिणी माणसिणी । पटिवआ पाडिवआ । सारिच्छं तारिच्छं ।
पडिसिद्धी पाडिसिद्धी । पसुत्तं पासुत्तं । पसिद्धी पासिद्धी ।
अस्सी आसो^२ ॥ समृद्धि । प्रकट । अभिजाति । मनसिणी ।
प्रतिपत् । सदृश । प्रतिस्पर्दिन्^३ । प्रसुत । प्रसिद्धि । अथ्व ॥
आकृतिगणो ऽयं ॥

॥ इदीपत्पकस्वप्नवेतसव्यजनमृदङ्गाङ्गारेषु ॥ ३ ॥

ईपदादिषु शब्देषु आदेरतः स्थाने इकारादेशो भवति । वेति

१ अत—घं deest in A, cf. Pāṇini, 1., 1, 70. 2 So C; ABDEW आसो. 3 MSS. प्रतिस्पर्दि; cf. Lass. Inst., p. 265.

निवृत्तं ॥ इति^४ । पिङ्गं^५ । सिविणो । वेडिसो^६ । विअणो ।
मुदंगो^७ । इंगालो ॥

॥ लोपो ऽरण्ये ॥ ४ ॥

अरण्यशब्दे आदेरतो लोपो भवति ॥ रण्य ॥

॥ ए शय्यादिषु ॥ ५ ॥

शय्या इत्येवमादिषु शब्देषु आदेरत एकारादेशो भवति ॥
सेजा । सुदेरं^८ । उक्केरो । तेरहो । अच्छेरं । ऐरन्तं । वेहो ॥
शय्या । सौन्दर्यं । उत्कर । अयोदश । आश्चर्यं । पर्यन्तः ।
यह्लि ॥

॥ ओ घदरे देन ॥ ६ ॥

घदरशब्दे दकारेण सहादेरत ओत्वं भवति ॥ वीर ॥

॥ लघणनचमल्लिकयोर्वेत ॥ ७ ॥

लघणनचमल्लिकयोरादेरतो घकारेण सह ओकारः स्यात् ॥
लोणं । णोमल्लिआ ॥

॥ मयूरमयूखयोर्व्या वा ॥ ८ ॥

मयूर मयूख इत्येतयोर्व्युशब्देन सहादेरत ओत्वं वा भवति ॥
मोरो मऊरो । मोहो मऊहो ॥

॥ चतुर्थीचतुर्दश्योस्तुना ॥ ९ ॥

एतयोस्तुना सहादेरत ओत्वं भवति वा ॥ चोत्थी चउत्थी ।
चोइही चउइही ॥

॥ अद्रातो यथादिषु वा ॥ १० ॥

अत इति निवृत्तं स्थान्यन्तरनिर्देशात्^४ । यथा इत्येवमादिष्वातः
स्थाने अकारादेशो भवति वा ॥ अह जहा । तह सहा । पग्धरो

४ W (and Hema-ch.) इति. ५ AB विडिसो cf. II., §
६ ॥ मिदंगो, ७ MSS.-रो. ८ स्था- deest in A.

पत्थारो । पउअं पाउअं । तलवेण्टअं तालवेण्टअं । उक्खअं उक्खाअं ।
चमरं चामरं । पहरो पहारो । चडु चाडु । दवग्गी' दावग्गी ।
खइअं खाइअं । संठाविअं संठाविअं । हलिओ¹⁰ हालिओ ॥
यथा । तथा । प्रस्तार । प्राकृत । तालवृन्तक । उत्खात । चामर ।
प्रहार । चाडु । दावाग्नि । खादित । संस्थापित । हालिक ॥

इत्सदादिपु ॥ ११ ॥

सदा इत्येवमादिपु आत इकारो भवति वा ॥ सइ सआ । तइ
तेआ । जइ जआ ॥ सदा । तदा । यदा ॥

॥ इत एत्तिण्डंसमेपु ॥ १२ ॥

पिण्ड इत्येवमसम्पु इकारस्य एकारादेशो भवति वा । पेण्डं
पिण्डं । णेहा णिहा । सेंदूरं सिंदूरं । धम्मेल्लं धम्मिल्लं । चेंधं¹¹ चिंधं ।
वेण्डु विण्डु । पेडुं पिडुं ॥ पिण्ड । निद्रा । सिंदूर । धम्मिल्ल ।
चिह् । विण्णु । पिष्ट ॥ समग्रहणं संयोगपरस्योपलक्षणार्थं ॥

॥ अत्पथिद्धरिद्रापृथिवीपु ॥ १३ ॥

पथ्यादिपु शब्देष्वाकारस्य अकारो भवति¹² ॥ पद्दो । हलद्दा ।
पुहवी ॥

॥ इतेस्तः पदादेः ॥ १४ ॥

पदादेरिति शर्त्तस्य यस्तकारस्तस्मात्परस्य इकारस्य अकारो
भवति ॥ इअ उअद्द अण्णहवअणं¹³ । इअ विअसंतीउ चिरं¹⁴ ॥
इति पश्य तान्यथावचनं ॥ इति विकसंत्यश्चिरं ॥ पदादेरिति

9 So ACDW ; B. n.l. 10 B हल्लिओ. 11 A चेधं चिंधं ;
W om. ; cf. III. 34. 12 A (not C) adds *vā* 13 A इअ
उअद्द अण्णअवअणं B -अम्मह- अवअणं D -अण्णहवअणं W इअ उअद्द
अण्णहवअणं ; A has no Sans. explanation. 14 A विमंतिउ ;
C विअमंतिउ ; W has निलमंतीओ = निलमंलः AC have no Sans.
explanation.

वचनादिह न भवति ॥ पिओत्ति¹⁵ ॥ प्रिय इति ॥

॥ उदिश्ववृश्चिकयोः ॥ १५ ॥

इश्ववृश्चिकयोरित् उत्वं भवति ॥ उच्चू । विञ्छुओ¹⁶ ॥

॥ ओच द्विधाकृतः ॥ १६ ॥

कृञ्धातुप्रयोगे द्विधाशब्दस्यौकारो¹⁷ भवति । चकारादुत्वं च ॥ द्विधाकृतं । दोहाइअं । दुहाइअं ॥ द्विधा क्रियते । दोहाइअइ ।¹⁸ दुहाइअइ ॥

॥ ईत्सिंहजिङ्गयोश्च ॥ १७ ॥

एतयोरादेरिकारस्य ईकारो भवति ॥ सीहो¹⁹ । जीहा ॥ चकारोऽनुक्तसमुच्चयार्थः । तेन वीसत्थ वीसम्भ इत्येवमादिषु ईत्वं भवति ॥

॥ इवीतः पानीयादिषु ॥ १८ ॥

पानीय इत्येवमादिव्यादेरीकारस्य इकारो भवति ॥ पाणिअं । अलिअं²⁰ । वलिअं । तथाणि²¹ । करिसो । दुइअं²² । तइअं । गहिरं ॥ पानीय । थलीक । व्यलीक । तदानीं । करीप । द्वितीय । तृतीय । गभीर ॥

॥ एञ्जीडापीडकीटगीटशेषु ॥ १९ ॥

नीडादिषु ईकारस्य एकारी भवति ॥ जेडु²³ । आपेलो²⁴ । केरिसो । एरिसो ॥

15 A पिओत्ति. 16 A विछुओ W विश्वओ; D n.l.: cf. Lass. Inst., p. 110. 17 DW add इतः before ओकारो. 18 इ (1) CW ई; BD ईव. 19 AW सीहो; cf. Lass. Inst., p., 270. 20 BDW add विलिअं=ओडितं. 21 A (not C) तथश्चिं. 22 A विइअं; cf. Lass. Inst., p. 257. 23 All but BE जेडु. 24 BD आमेलो: cf. n., 16, and Lass. Inst., App., pp. 49, 70.

॥ उत ओत्तुण्डरूपेषु ॥ २० ॥

तुण्ड इत्येवंरूपेषु आदेस्कारस्य ओकारो भवति ॥ तोण्डं । मोत्ता । पोन्धरो । पोत्थओ । लोद्धओ । कोट्टिमं ॥ तुण्ड । मुक्ता । पुष्कर । पुस्तक । लुब्धक । कुट्टिम ॥^१ रूपग्रहणं संयोगपरोपलक्षणार्थं ॥

॥ उलूपले स्वा घा^{२५} ॥ २१ ॥

उलूपलशब्दे लूशब्देन सह उकारस्य ओकारो भवति घा । ओष्मल । उल्हल^{२६} ॥

॥ अन्मुकुटादिषु ॥ २२ ॥

मुकुट इत्येवमादिष्व्यादेस्कारस्य स्थाने अकारो भवति^{२७} ॥ मउडं । मउलं । गरुअं । गरुई । जदिट्टिलो^{२८} । सोभमल्लं । अउरि ॥ मुकुट । मुकुल । गुरु । गुयी । युधिष्ठिर । सौकुमार्य । उपरि ॥

॥ इत्पुदये रोः ॥ २३ ॥

पुद्यशब्दे यो रेफस्तस्य उकारस्य इकारो भवति ॥ पुरिसो ॥

॥ उट्टतो मधूके ॥ २४ ॥

मधूकशब्दे ऊकारस्य उकारो भवति ॥ महूअं ॥

॥ अट्टरूले वा लस्य द्वित्वं ॥ २५ ॥

उट्टलशब्दे ऊकारस्य अकारो भवति वा । तत्संयोगेन लकारस्य द्वित्वं ॥ उअलं^{२९} दुअलं ॥

॥ एम्नुपुरे ॥ २६ ॥

नूपुरशब्दे एकारस्य एकारो भवति ॥ नेउरं^{३०} ॥

२५ C D उदगने डा वा and similarly in Comm. २६ A

उदगतं, DC उदगन. २७ W ands येति निरुपं. २८ A

अदिविन्तो.

॥ ऋतो ऽत् ॥ २७ ॥

आदेर्ऋकारस्य अकारो भवति ॥ तणं । घणा । मअं । कअं ।
चझो । चसहो ॥ तृण । घृणा । मृत । कृत । वृद्ध । वृषभ ॥
॥ इहप्यादिषु ॥ २८ ॥

अध्याविषु शब्देषु आदेर्ऋकारस्य इकारो भवति ॥ इसी ।
घिसी । गिह्री । दिह्री । सिह्री । सिंगारो । मिअंको । भिंगो ।
भिंगारो । द्विअं । विइण्हो^{२९} । विंहिअं । किसरो । किच्चा ।
विंछुओ^{३०} । सिआलो । किई । किसी । किवा ॥ अपि ।
वृषी । वृष्टि । दृष्टि । शृष्टि । शृंगार । मृगांक । भृंग ।
भृंगार । हृदय । वितृण्ण । वृंहित । कृशर । कृत्या । वृद्धिक ।
इतगाल । कृति । कृपि । कृपा ॥

॥ उहत्यादिषु ॥ २९ ॥

अतु इत्येवमादिषु आदेर्ऋत उकारो भवति ॥ उदू । मुणालो ।
पुहवी । वुंदावणं । पाउसो । पउत्ती । विउदं^{३१} । संवुदं । णिवुदं ।
घुत्तंतो । परह्वओ । भाउओ । जामाउओ ॥ अतु । मृणाल ।
पृथियी । वुंदायन । प्रावृप् । विवृत । श्वृत । संवृत्ति । निवृत ।
वृत्तांत । परश्वृत । मातृक । जामातृक । इत्येवमादयः ॥

॥ अयुक्तस्य रिः^{३२} ॥ ३० ॥

घर्णांतरेण युक्तस्यादेर्ऋकारस्य रिकारो भवति ॥ रिणं ।
रिझो । रिच्छो ॥

॥ कचिचुक्तस्यापि ॥ ३१ ॥

घर्णांतरेण युक्तस्यापि कचिदृकारस्य रिकारो भवति ॥ परिसो ।
सरिसो । तारिसो ॥

२९ A (not C) विइहादो. ३० ADW निछुओ ; C विंछुओ ;
B विंषओ ; cf. i., १५. ३१ BW विवुदं ; cf. ii., ७. ३२ A
gives the Sūtra शरीति.

॥ वृक्षे घेन ख्या ॥ २२ ॥

वृक्षशब्देन घशब्देन सह ऋकारस्य खकारो भवति वा ॥ खप्पो ।
चच्छो ॥ व्यवस्थितविभाषाज्ञापनात् छत्वपक्षे न भवति खत्वपक्षे तु
नित्यमेव भवति ॥

॥ लृतः^{३३} फलृत इलिः ॥ ३३ ॥

फलृतशब्दे लृकारस्य इलीत्ययमादेशो भवति ॥ किलित्तं ॥
तदेवमादेशान्तरविधानात् प्राकृते ऋकारलृकारौ न भवतः ॥

॥ एत इद्वेदनादेयरयोः ॥ २४ ॥

वेदनादेयरयोरेकारस्य इकारो भवति^{३४} ॥ विभणा । दिभरो ॥
वाग्रदणानुवृत्तः कचिद् घेभणा । ऐभरो । इत्यपि ॥

॥ ऐत एत् ॥ ३५ ॥

भादेरैकारस्य एकारो भवति ॥ सेलो । सेन्चं^{३५} । परायणो ।
केलासो । तेल्लोषां ॥ शैल । शैत्य । ऐरायत । कैलास । तैलोफय ॥

॥ दैत्यादिप्यइ ॥ ३६ ॥

दैत्यादिषु शब्देषु ऐकारस्य इइ इत्ययमादेशो भवति ॥ दइयो ।
चइत्तो । भइर्यो । सइरं । यइरं । यइदेसो । यइदेदो । कइमयो ।
यइसादो । यइसिओ । यइसंपाभण ॥ दैत्य । चैत्र । भैरव । स्वेर । यैर ।
यैदेश । यैदेद । कैतय । यैशाप । यैशिक । यैशम्पायन । इत्यादयः ॥

॥ दैये वा ॥ ३७ ॥

दैयशब्दे ऐकारस्य इइ इत्ययमादेशो भवति वा ॥ दइयं ।
दैय्यं ॥ अनादेशपक्षे नीडादित्याद् द्वित्वं^{३६} ॥

॥ इत्सैन्धये ॥ ३८ ॥

C श्रुति. 33 AC वृ. 34 A (not C) very corrupt in the
Comm. and examples. 35 D गेचं; AB गेनं; cf. Lacc.
App., p. 66. W has गेचं = गेन्य. 36 cf. iii., 52.

सैन्धवशब्दे ऐकारस्य इकारो भवति ॥ सिंघवं ॥

॥ ईद्वैर्य ॥ ३९ ॥

धैर्यशब्दे ऐकारस्य ईकारो भवति ॥ धीरं ॥

॥ ओतो ऽह्ना प्रकोष्ठे कस्य चः ॥ ४० ॥

प्रकोष्ठशब्दे ओकारस्य अकारो भवति वा । तत्संयोगेनच ककारस्य वत्वं ॥ पवड्डो पओड्डो पओड्डो ॥

॥ ओत ओत् ॥ ४१ ॥

औकारस्य आदेरोकारो भवति ॥ कौमुई । ; जीवणं । कोत्थुहो । कोसंधी ॥ कौमुदी । यौषनं । कौस्तुभः । कौशाम्बी ॥

॥ पौरादिप्शड ॥ ४२ ॥

पौर इत्येवमादिषु शब्देषु औकारस्य अउ इत्ययमादेशो भवति ॥ पउरो । कउरजो^{३७} । पउरिसो^{३८} ॥ पौर । कौरव । पौरव । आकृतिगणोऽयं ॥ कौशले विकल्पः^{३९} ॥ कोसलो । कउसलो ॥ कौशल, ॥

॥ भाञ्च गौरवे ॥ ४३ ॥

गौरवशब्दे औकारस्य आकारो भवति । चकारादउत्वंच ॥ गारवं । गरवं ॥

॥ उत्सौंदर्यादिषु ॥ ४४ ॥

सौंदर्य इत्येवमादिषु औकारस्य उकारो भवति ॥ सुंदिरं^{४०} । सुंजा-अणो । सुंछो । कुन्तेमओ । दुब्बारिओ^{४१} ॥ सौंदर्य । मौंजायन । शौंङ्ग । कौक्षेयक । दौवारिक ॥

॥ इति वर्यचिह्नते प्राकृतप्रकाशे अग्निधिर्नाम ॥

॥ प्रथमः परिच्छेदः ॥

37 BD कउरवा. 38 AW पउरजो ; ॥ पउरिसो ; CD पउरसो.

39 Only W has कौशले वा as a new sutra. 40 ACW सुंदरो.

41 CW दुब्बारियो.

॥ अथ द्वितीयः परिच्छेदः ॥

॥ अयुक्तस्यानादौ ॥ १ ॥

अधिकारोऽयं । इत उत्तरं यद्वक्ष्यामस्तदयुक्तस्य व्यंजनस्यानादौ
 वर्तमानस्य कार्यं भवतीत्येवं वेदितव्यं । वक्ष्यति कादीनां लोपः ॥
 मउङ् ॥ अयुक्तस्येति किं । अघो^१ । अक्रो ॥ अनादायिति किं ।
 कमलं ॥ अयुक्तस्येति । आ परिच्छेदसमाप्तेः ॥ अनादायितिव ।
 आ जरारविधानात्^२ ॥

॥ कगचजतदपयवां प्रायो लोपः ॥ २ ॥

कादीनां नवानां घर्णानामयुक्तानामनादौ वर्तमानानां प्रायो
 बाह्व्येन लोपो भवति ॥ कस्य तावत् । मउलो । णउलं^३ ॥ गस्य ।
 साभरो । णभरं ॥ चस्य । चअणं । सूई ॥ जस्य । गओ । रअदं ॥
 तस्य । कभं । विअणं ॥ दस्य । गधा । मगो ॥ पस्य । कई । विउलं ।
 सुउरिसो ॥ सुपुण्य^४ इति यद्यपि उत्तरपदस्य पुण्यशब्दस्यादिस्तथापि
 लोपो भवतीत्यनेन प्रापयति घृत्तिकारः यथा उत्तरपदादिरनादिदे-
 वेति ॥ यस्य । घाउणां^५ । णअणं ॥ यस्य । जीभं^६ । दिअदो ॥
 मुकुल । नकुल । सागर । नगर । यवन । सूची । गज । रजत । कृत ।
 वितान । गदा । मद् । कपि । विपुल । सुपुण्य । वायुना । नयन ।
 जीय । दिवस ॥

प्रायोप्रक्षणाद्यत्र ध्रुतिगुणमस्ति तत्र न भवत्येव ॥ सुकुसुमं ।
 पिअगाणं । सूचार्वं^७ । अउउलं^८ । अनुलं । आदरो । अपररो । अउउलो ।

१ A अं (altered from its old reading) ; W अकरो.

२ AC जोहारविधानः ; D घावः ; cf. S. 31. ३ W एओ,

४ AC पुणिग. ५ BDW काओ = काय. ६ For जीभं see iv., 5 ;

DW जीओ. ७ B गवरं ; D गयवरं. ८ BW (and A originally)

सवहमाणं^९ ॥ सुकुसुम । प्रियगमन । सचाय । अपजल अतुल ।
आदर । अपार । अयशस् । सवहमान ॥

अयुक्तस्येत्येव ॥ सङ्को । मङ्गो^{१०} ॥ शक् । मार्ग ॥

अनादावित्येव ॥ कालो । गंधो ॥ काल । गंध ॥

॥ यमुनायां यस्य ॥ ३ ॥

यमुनाशब्दे मकारस्य लोपो भवति ॥ जउणा ॥

॥ स्फटिकनिरूपचिकुरेषु कस्य हः^{११} ॥४॥

अनादाविति वर्तते । एषु कस्य इकारो भवति । लोपापघादः ॥
फलहो । णिहसो । चिहरो ॥

॥ शीकरे भः ॥ ५ ॥

शीकरशब्दे फकारस्य भकारो भवति ॥ सीभरो ॥

॥ चंद्रिकायां मः ॥ ३ ॥

॥ चंद्रिकाशब्दे ककारस्य मकारो भवति ॥ चंदिमा ॥

॥ श्रुत्यादिषु तो वः ॥ ७ ॥

श्रुत इत्येवमादिषु तकारस्य दकारो भवति ॥ उदू । रअदं ।
आअदो । णिवुदी । आउदी^{१२} । संदुदी । सुइदी । आइदी । हदो ।
संजदो । विउदं^{१३} । संजादो । रंपदि^{१४} । पडिबदी^{१५} ॥ श्रुत । रजत ।

अवजलं D अप- 9 Altered to सवह्वाणं in A, D has सुवसणं.
10 DW add several more examples not in ABC, e. g.,
अया, etc. 11 A निवश-; DW give the sūtra स्फटिकनिरूपचिकुरेषु कस्य हः and add in the Comm. the Prākṛt forms
विहलो । विहो । (D विहरो). 12 B omits आउदी । आइदी ।
संजादो । 13 B विवुदं. 14 A संपदी. 15 AC पडिबतो ; DW
पडिबदी ; E पडिबदी ॥ omits it; thus ex cannot properly belong
to this sūtra, yet it seems to be confirmed by the Sanksh.

आगत । निवृत्ति । आवृत्ति । संवृत्ति । सुरुत्ति । आरुत्ति । हत ।
संयत । विवृत । संयात । संप्रति । प्रतिपत्ति ॥

॥ प्रतिसरयेतसपताकासु ङः^{१६} ॥ ८ ॥

एषु शब्देषु तकारस्य डकारो भवति । लोपापवादः ॥ पडिसरो ।
घेडिसो । पडाभा ॥

॥ वसतिभरतयोर्हः ॥ ९ ॥

वसतिभरतशब्दयोस्तकारस्य हकारो भवति ॥ वसही । भरहो ॥

॥ गर्भिते णः ॥ १० ॥

गर्भितशब्दे तकारस्य णकारो भवति ॥ पग्भिण^{१७} ॥

॥ पेरायतेच ॥ ११ ॥

पेरायतशब्दे तकारस्य णकारो भवति ॥ परायणो ॥

॥ प्रदीप्तकदम्बदोहदेषु दोः^{१८} लः ॥ १२ ॥

एषु शब्देषु दकारस्य लकारो भवति ॥ पलित्तं । कलंयो ।
दोहलो^{१९} ॥

॥ गद्गदे रः ॥ १३ ॥

गद्गदशब्दे दकारस्य रेफादेशो भवति ॥ गगरो ॥

॥ संख्यायांच ॥ १४ ॥

संख्यायाचिनि शब्दे यो दकारस्तस्य रेफादेशो भवति ॥

Sîtra, rule 71. 16 W reads प्रतिमाप्रतिगरप्रतिवेगपताकासुः.

17 BD गग्भिण्णि. 18 A omits दो. 19 AE दोहलो ; W-नं ;

BD योहलो ; ॥ then adds अनादावित्पुनरुक्तेः दोहद इत्युपापदकारस्य न

सकारः किंतु दोहदेन वक्ष्यमाणेन एकारः । योहत्त अम्यन्तणो दि इत्यु-

दाहरणं (1) । ; cf. S. 40. and S. 38, note ; the Sankhî. Sîtra

has a rule (93) यो लाग्नादेः । संननं । योहनं ; see Lass.

Inst., p. 197.

एकारह^{२०} । चारह । तेरह ॥ एकादश । द्वादश । त्रयोदश ॥
अयुक्तस्येत्येव च उद्दह^{२१} ॥

॥ पो वः ॥ १५ ॥

पकारस्यायुक्तस्यानादिवर्तिनो वकारादेशो भवति ॥ सावो ।
सवहो । उलवो । उवसगो^{२२} ॥ शाप । शपथ । उलप । उपसर्ग ॥
प्रायोग्रहणाद्यत्र लोपो न भवति तत्रायं विधिः ॥

॥ आपीडे मः ॥ १६ ॥

आपीडशब्दे पकारस्य मकारो भवति ॥ आमेलो^{२३} ॥

॥ उत्तरीयानीययोजो^{२४} वा ॥ १७ ॥

उत्तरीयशब्दे अनीयप्रत्ययांतेच यस्य जो^{२५} भवति वा ॥
उत्तरीभं^{२६} । उत्तरिज्ज^{२७} । रमणीभं । रमणिज्जं । भरणीभं ।
भरणिज्जं ॥

॥ छायायां हः ॥ १८ ॥

छायाशब्दे यकारस्य हकारो भवति ॥ छाहा ॥

॥ कयंधे यो मः ॥ १९ ॥

कयंधशब्दे यकारस्य मकारो भवति ॥ कमंधो ॥

॥ टो डः ॥ २० ॥

टस्यानादिवर्तिनो डकारो भवति ॥ णडो । विडयो ॥

॥ मटाशम्टकैटमेपु^{२८} ढं^{२९} ॥ २१ ॥

एतेषु टकारस्य ढकारो भवति ॥ सढा । सगढो । केढयो ॥

२० A-रहं ; W-हो. २१ Added from BDW. २२ A om.
२३ W आमीलो. २४ A जो ; BC जो ; DE यस्य जो ; W यस्य जो.
२५ ACW जो ; BD जो. २६ A reads *ryam* in all the examples;
W expressly adds *pakṣe yalopab*. २७ BD उत्तरीज्ज. २८ A-
-सम्ट-. २९ BEW (and probably AD, but these are not so

॥ स्फटिके लः ॥ २२ ॥

स्फटिकवन्दे टकारस्य लकारो भवति ॥ फलिहो ॥

॥ डस्य च ॥ २३ ॥

डकारस्यायुक्तस्यानादिभूतस्य लकारो भवति ॥ दालिमं । तलाभं^{३०} । बलही ॥ प्राय इत्येवं ॥ दाडिमं । बडिसं^{३१} । णिविडो ॥

॥ दो ढः^{३२} ॥ २४ ॥

ढकारस्यायुक्तस्यानादिभूतस्य ढकारो भवति ॥ मढं^{३३} । जढरं । कढोरं ॥

॥ अंकोठे^{३४} लुः ॥ २५ ॥

अंकोठशब्दे टकारस्य लुकारो भवति ॥ अंकोल्लो ॥

॥ फो भः ॥ २६ ॥

फकारस्यायुक्तस्यानादिभूतस्य भकारो भवति ॥ सिभा । सेभालिभा । सभरी । सभलं ॥

॥ पययधाभां दः ॥ २७ ॥

पादोर्ता पंचानामयुक्तानामनाव्यतिर्नां दकारो भवति ॥ यस्य तावत् ॥ मुहं । मेहला ॥ घस्य ॥ मेहो । जहणो^{३५} ॥ थस्य ॥ गाहा । सयदो ॥ थस्य ॥ राहा । यद्दिरो ॥ भस्य ॥ सहा । रासदो ॥ प्राय इत्येव ॥ पगलो^{३६} । पलघणो^{३७} । अधीरो । अधणो । उयलघ्यभारो ॥

clear) दः and similarly in the ex. . E has in Sut. दो ढः ; the Sanksh. Sāra has दः ; see Less. Inst., p. 209. 30 BDW and probably A तलाभं. 31 A om. 32 WDE have the द throughout ; the other MSS. vary between द and ट ; cf. Less. Inst. p. 209. 33 BW मडो ; BDW add मड-मड. 34 W अंकोठे. 35 ACDE ऋदो ; BW अ-द. 36 Obscure in AB, but plain in DE. 37 Plain in CDE ; DE add the Sans. interpr. ; W has several different examples.

मुख । मेखला । मेघ । जघन । गाथा । शपथ । राधा । बधिर ।
सभा । रासभ । प्रखल । प्रलंघन । अधीर । अधन । उपलब्धभाव ॥

॥ प्रथमशिथिलनिपधेषु ढः^{३८} ॥ २८ ॥

एतेषु यथयोर्दकारो भवति ॥ पढमो । सिढिलो । णिसढो ॥
णिसढो ॥

॥ कैटमे वः ॥ २९ ॥

कैटभशब्दे भकारस्य वकारो भवति । कुढवो^{३९} ॥

॥ हरिद्रादीनां रो ल. ॥ ३० ॥

हरिद्रा इत्येवमादीनां रेफस्य लकारो भवति ॥ हलद्वा^{४०} ।
चलणो । मुढलो । जहिढिलो । सोमालो^{४१} । फल्लुणं । अंगुली ।
इंगालो । विलादो^{४२} । फलिद्वा । फलिहो ॥ हरिद्रा । चरण । मुखर ।
युधिष्ठिर । सुकुमार । कल्लण । अंगुरी । अंगार । किरात । परित्रा ।
परिध । इत्येवमादयः ॥

॥ आदेर्यो जः ॥ ३१ ॥

अनादेरिति निवृत्तं ॥ आदिभूतस्य यकारस्य जकारो भवति ॥
जट्टो^{४३} । जसो । जक्लो ॥ यष्टि । यशस् । यक्ष ॥

॥ यक्ष्यां ल. ॥ ३२ ॥

यष्टिशब्दे षकारस्य लकारो भवति ॥ लट्टी ॥

38 We have ढ plainly throughout, and so mostly A ; but the other MSS. confuse it with ढ, D has ढ twice ; cf. Lass. Inst., p. 209, and Sanksh. Sāra, S. 60. 39 W कैढवो
40 A हलिद्वा, but the s is a later insertion, and contradicts 1., 13, and the other MSS. 41 So need ABCDE Hemach., and the Prāk Sanj. W has *Snumālo* ; note translation page 16. 42 A विलादो ; W कि-. 43 D मढ्जट्टो and adds the Sans. मधुयष्टि ; cf. Lass., Inst., p. 100 ; W om.

॥ किराते चः⁴⁴ ॥ ३३ ॥

किरातशब्दे आदेर्वर्णस्य चकारो भवति ॥ चिलादो⁴⁵ ॥

॥ कुञ्जे यः ॥ ३४ ॥

कुञ्जशब्दे आदेर्वर्णस्य यकारो भवति ॥ पुञ्जो ॥

॥ दोलादण्डशब्देषु डः ॥ ३५ ॥

पु पु आदेर्वर्णस्य डकारो भवति ॥ डोला⁴⁶ । डंडो । डसणो ॥

॥ पृथपपरिघपरिघास्तु फः⁴⁷ ॥ ३६ ॥

पृथेप्यादेर्वर्णस्य फकारो भवति ॥ फरुसो । फलिहो । फलिह्वा ॥

॥ पनसे ऽपि⁴⁸ ॥ ३७ ॥

पनसशब्दे ऽपि पकारस्य फकारो भवति ॥ फणसो ॥

॥ विसिन्यां भः ॥ ३८ ॥

विसिनीशब्दे आदेर्वर्णस्य भकारो भवति ॥ भिसिणी ॥ स्त्रीलिंग-
निर्देशादिह न भवति ॥ विसं⁴⁹ ॥

॥ मन्मथे यः ॥ ३९ ॥

मन्मथशब्दे आदेर्वर्णस्त यकारो भवति ॥ यम्मथो ॥

॥ लाहले⁵⁰ णः ॥ ४० ॥

लाहलशब्दे आदेर्वर्णस्य णकारो भवति ॥ लाहलो⁵¹ ॥

॥ पदशायकसप्तपर्णानां छः ॥ ४१ ॥

44 BC च , W व , व , A not plain. 45 The च is plain in BCD , W has व 46 A डोलो. 47 W पृथप- 48 DE om. sūtra 37 and Comm 49 After sūtra 38, W gives a sūtra, found also in Hema-ch., (cf. sūtra 40) लाहलनागलनागलेषु वा ए with ex. लाहलो । लाहलो । लांगलो । लागुल । 50 ABC लाहले , DE सोहले , W लाहने (in Comm. लाहान). 51 ABC लाहलो , DE सिहलो ; W लाहणो ; cf. Las. Inst , p १९७ and notes to s १२ and s ३६, *supra*.

एतेषामादेर्वर्णस्य छकारो भवति ॥ छट्टी । छम्मुहो । छावओ ।
छत्तवसो ॥ पट्टी । पण्मुख । शावक । सप्तपर्ण ॥

॥ नो णः सर्वत्र⁵² ॥ ४२ ॥

आदेरिति निवृत्तं । सर्वत्र नकारस्य णकारो भवति ॥ णई ।
कणभं । वधणं । माणुसो⁵³ ॥

॥ शपोः सः ॥ ४६ ॥

सर्वत्र शकारपकारयोः सकारो भवति ॥ शस्य ॥ सदो⁵⁴ ।
णिसा । अंकुसो⁵⁵ ॥ पस्य ॥ संढो⁵⁶ । वसहो । कसाभं ॥

॥ दशादिषु हः ॥ ४४ ॥

दश इत्येवमादिषु शकारस्य हकारो भवति ॥ दह⁵⁷ । एआरह ।
वारह । तेरह ॥

॥ संज्ञायां वा ॥ ४५ ॥

संज्ञायां गम्यमानायां वा दशशब्दे शस्य हस्य भवति ॥ दहमुहो
दसमुहो । दहवल दसवलो । दहरहो दसरहो ॥

॥ दिवसे सस्य ॥ ४६ ॥

दिवसशब्दे सकारस्य हकारो भवति⁵⁸ ॥ दिअहो⁵⁹ ॥

॥ स्तुपायां णहः⁶⁰ ॥ ४७ ॥

स्तुपाशब्दे पकारस्य णहकारो भवति ॥ सोणहा⁶¹ ॥

॥ इति वररुचिकृते प्राकृतप्रकाशे अयुक्तवर्णविधिर्नाम
द्वितीयः परिच्छेदः ॥

52 W only नो णः. 53 Altered in A to माणुसिणी ;
BDW add अयुक्तस्येति किं । कन्दरा । अन्तरं. 54 A सदो. 55 A
अंतो. 56 W संढो ; the other MSS. are indistinct between
-ढो and -हो cf. II., 24. 57 W दहो etc. 58 DW add वा.
59 DW add दिअसो ; cf. Lass. Inst., p. 219. 60 Wन्ह.
61 BD add a reference to i., 20.

॥ अथ तृतीयः परिच्छेदः ॥

॥ उपरिलोपः कगडतदपपसां ॥ १ ॥

कादीनामष्टानां युक्तस्योपरिष्ठितानां लोपो भवति ॥ कस्य
तावत् ॥ भक्तं । सित्यओ ॥ गस्य । मुद्धो । सिणिद्धो ॥ डस्य । खगो ।
सज्जो^१ । तस्य । उप्पलं । उप्पाओ^२ ॥ दस्य । मुग्गा । मुगरो ॥ पस्य ।
सुत्तो । पज्जत्तो^३ ॥ पस्य । गोड्डी^४ । णिट्ठुरो ॥ सस्य । खल्लिअं ।
णेहो ॥ भक्त । सिक्थक । मुग्घ । स्निग्घ । खज्ज । पड्ज । उत्पल ।
उत्पात्त । मुद्ग । मुद्गर । सुत्त । पर्यात्त । गोष्ठी । निट्ठुर । खल्लित ।
स्नेह ॥

॥ अधो मनयां ॥ २ ॥

मकारनकारयकाराणां युक्तस्याधः स्थितानां लोपो भवति ॥
मस्य । सोस्मं^५ । रस्सो । जुगं । वग्गी^६ ॥ नस्य ॥ णग्गो ॥ यस्य ॥
सोम्मो । जोग्गो ॥

॥ सर्वत्र लवरां ॥ ३ ॥

लकारवकाररेफाणां युक्तस्योपर्यधःस्थितानां लोपो भवति ॥
लस्य ॥ उक्का । वज्जलं । विक्कयो ॥ वस्य ॥ लोदओ^७ । पिक्क^८ ॥
रस्य ॥ अक्को । सक्को ॥ उल्का । वल्कल । विह्व । लुग्घक । पफ ।
अर्क । शक ॥

॥ द्वे रो चा ॥ ४ ॥

द्रशब्दे रेफस्य वा लोपो भवति ॥ दोहो ॥ द्रोहो ॥ चंदो ।
चंद्रो ॥ दहो । रुद्रो ॥

1 Added from BDW. 2 Altered in A to-त्तं Added from BDW. 4 So in all the MSS. 5 W सोस्सो (wanting in BD) which it explains by सोप्प. 6 A वाग्गी (wanting in BDW). 7 A originally लोदवो, like B ; W लुदओ : cf .it., 20. 8 BD add सहो = शब्द.

॥ सर्वज्ञतुल्येषु अः^९ ॥ ५ ॥

सर्वज्ञतुल्येषु अकारस्य लोपो भवति ॥ सव्यञ्जो । इङ्गिञ्जो^{१०} ॥
जानातेर्याग्येवरूपाणि तत्र अलोपः^{११} ॥

॥ इमश्रुश्मशानयोरादेः ॥ ६ ॥

इमश्रुश्मशानयोरादेर्वर्णस्य लोपो भवति ॥ मस्मू^{१२} । मसार्ण ॥

॥ मध्याह्ने हस्य ॥ ७ ॥

मध्याह्नपदे हकारस्य लोपी भवति ॥ मम्मसो^{१३} ॥

॥ ह्रह्रह्रेषु नलमां स्थितिरुद्ध^{१४} ॥ ८ ॥

ह्र ह्र ह्र इत्येतेष्वधः स्थितानां नकारलकारमकाराणां स्थिति-
रुद्धं मुपरिष्टाद्भवति ॥ ह्रस्य ॥ पुव्वण्हो । अवरण्हो ॥ ह्रस्य ।
कल्हारं । अल्हादो ॥ ह्रस्य । वन्हणो ॥

॥ युक्तस्य^{१५} ॥ ९ ॥

अधिकारो ऽयं । आ परिच्छेदसमाप्तेर्यदित ऊर्द्धमनुक्रमिष्यामो
युक्तस्येत्येवं वेदिनव्यं ॥ वक्ष्यति । अस्थिनि अट्टी ॥ युक्तग्रहणं ह्रलो
ऽन्त्यस्य^{१५} मा भूत् ॥

॥ एस्य ठः ॥ १० ॥

ए इत्येतस्य युक्तस्य ठकारो भवति ॥ लट्टी । दिट्टी ॥

॥ अस्थिनि ॥ ११ ॥

अस्थिपदे युक्तस्य ठकारो भवति ॥ अट्टी ॥

9 This sūtra corrupt AB (ahd in A the Comm. as well); CW यः; DE यस्य; BDEW agree in the Comm. and ex. 10 W adds मण्डोच्चो. 11 W अयं लोपः. 12 BWD मस्मू; X मस्तु. 13 E has ण्ण and so originally A; this is required by s. 50; cf. Bochtel. Sakunt., note p. 175; EW ए; D. n.l. 14 sūtras 9, 10 and 11 are confused by Lassen. 15 ह्रलोऽन्त्ये.

॥ स्तस्य थः ॥ १२ ॥

स्तशब्दस्य थकारो भवति । उपरिलोपापवादः ॥ हत्यो ।
समत्यो । थुई^{१६} । थवओ । कोत्युहो ॥ हस्त । समस्त । स्तुति ।
स्तवक । कौस्तुभ ॥

॥ न स्तंवे^{१७} ॥ १३ ॥

स्तंयशब्दे स्तकारस्य थकारो न भवति ॥ तंवो ॥

॥ स्तंभे खः ॥ १४ ॥

स्तंभशब्दे स्तकारस्य खकारो भवति ॥ खंभो ॥

॥ स्थाणावहरे ॥ १५ ॥

स्थाणुशब्दे युक्तस्य खकारो भवति । अहरे । हराभिधेये न
भवति ॥ खाणू ॥ अहर इति किं ॥ थाणू । हरो ॥

॥ स्फोटके ॥ १६ ॥

स्फोटकशब्दे युक्तस्य खकारो भवति ॥ खोडगो ॥

॥ र्यशय्याभिमन्युषु जः^{१८} ॥ १७ ॥

र्य इत्यस्य शय्याभिमन्युशब्दयोश्च युक्तस्य जकारो भवति ॥
कज्जं^{१९} । सेज्जा । अहिमज्जू^{२०} ॥

16 So BDW ; A's थुरही is corrupt ; see Lass. Inst., p. 103. 17 This sūtra with its Comm. is variously written: AC (and probably B originally) as above ; DE (and B now) तः स्तंवे, with a Corresponding Comm., but the same ex. ; W confuses sūtras 13, 14 ; the text of AC is the simplest, the स being elided by m. 1. 18 So DE, and B has been altered to this ; ACW read the sūt., कार्यशय्याभिमन्युषु जः, and the Comm. एतेषु शब्देषु युहम्, etc. The Sanksh. Śāra follows DE in its two rules 115, 134, the latter being र्यम् ओ । कज्जं. 19 The prāk. Sanj reads sūt. 17, as in text. A कज्जं. 20 So MSS. ; cf. Lass. Inst.,

॥ तूर्यधैर्यसौंदर्याश्चर्यपर्यंतेषु रः ॥ १८ ॥

पतेषु शब्देषु र्यस्य रेफो भवति ॥ तूरं । धीरं । सुदेरं ।^{२१}
अच्छेरं । पेरंतं ॥

॥ सूर्ये वा ॥ १९ ॥

शूर्यशब्दे र्यकारस्य रेफादेशो भवति वा ॥ सूरौ ।^{२२} सुज्जो ॥

॥ चौर्यसमेषु रिभं ॥ २० ॥

चौर्यसमेषु शब्देषु र्यस्य रिभं इत्यादेशो भवति ॥ चोरिभं ।
सोरिभं । योरिभं ॥^{२३} चौर्यं । शौर्यं । वीर्यं ॥ समग्रद्वणादाकृतिगणो
ऽयं ॥

॥ पर्यस्तपर्याणसौकुमार्येषु लः^{२४} ॥ २१ ॥

एषु शब्देषु र्यस्य लकारो भवति ॥ पल्लत्थं । पल्लानं । सोधमल्लं ॥

॥ र्तस्य टः ॥ २२ ॥

र्त इत्येतस्य टकारो भवति ॥ केवट्ठो । णट्ठो । णट्ठई ॥^{२५}

॥ पत्तने ॥ २३ ॥

पत्तनशब्दे युत्यस्य टकारो भवति ॥ पट्टणं ॥

॥ ण धूर्तादिषु ॥ २४ ॥

धूर्त इत्येवमादिषु र्त इत्येतस्य टकारो न भवति ॥ धुत्तो ।
कित्ती । घत्तमाणं । घत्ता । आवत्तो । संघत्तओ । णिवत्तओ ।
घत्तिआ । अत्तो ।^{२६} कत्तरी । मुत्ती ॥ धूर्त । कीर्ति । घर्तमान ।
घार्त्ता । आवर्त संवर्तक । निवर्तक । वर्तिका । धार्त । कर्तरी ।
मूर्त्ति ॥

॥ गतेडः ॥ २५ ॥

App., p. 53, D adds a reference to iii., 50. 21 So MSS. ;
cf. i., 5. 22 D adds सामग्रद्वणात् पूर्वपर्याणसौकुमार्यादिभूतसामान्येन जकारः
स्यात् (added in B in margin). 23 BD विरिभं. 24 A लः ;
for the doubling in the ex., cf. iii., 50, as in all such cases.
25 BW om. ; D पट्ट=वर्तते. 26 AW आत्तो

गर्तशब्दे तस्य डकारो भवति ॥ गट्टो ॥

॥ गर्दभसंमर्दवितर्दिविछर्दिषु र्दस्य^{२७} ॥ २६ ॥

एतेषु र्दस्य डो भवति ॥ गट्टहो । संमट्टो । विभट्टी^{२८} । विछट्टी ॥

॥ स्थय्यां चछजाः^{२९} ॥ २७ ॥

स्थय्य इत्येतेषां चछज इत्येते यथासंख्यं भवन्ति ॥ त्यस्य ॥

णिच्च^{३०} पच्चच्छं^{३१} ॥ थ्यस्य ॥ रच्छा । मिच्छा । पच्छं ॥ द्यस्य ॥

विजा । वेज^{३२} ॥ निस्य । प्रत्यक्ष । रथ्या । मिथ्या । पथ्य ।

विद्या । वैद्य ॥

॥ व्यहोर्ज्ञः^{३३} ॥ २८ ॥

व्य ह्य इत्येतयोर्ज्ञकारो भवति ॥ व्यस्य ॥ मज्झ^{३४} ।

अज्झाओ ॥ ह्यस्य ॥ वज्झओ । गुज्झओ ॥ मध्य । अध्याय ।

वाद्यक । गुह्यक ॥

॥ एकस्कर्त्ता खः ॥ २९ ॥

एकस्कर्त्ता खकारो भवति ॥ एकस्य ॥ मुस्खं^{३५} । पोक्खरो ॥

एकस्य ॥ खंदो । खंधो ॥ क्षस्य ॥ खदो । जक्खो ॥

॥ अक्ष्यादिषु छः ॥ ३० ॥

अक्षि इत्येवमादिषु क्षकारस्य छकारो भवति ॥ अच्छी ।

लच्छी ॥ छुण्णो । छीरं । छुट्ठो^{३६} । उच्छित्तो । सरिच्छं । उच्छू ।

उच्छा । छारं । रिच्छो । मच्छिआ । छुअं । छुरं । छेत्तं । वच्छो ।

दच्छो । कुच्छी ॥

27 W adds विमर्द. 28 W adds विमट्टो. 29 A चट्टजाः ; see note 5. 21. 30 BDW सच्च. 31 DE पच्चत्तं ; AC seem to read पच्चत्तं ; BW omit it ; Qy. पच्चत्तं ? see sūtra 30. 32 A विच्च (?) 33 The ख in A is only a rudely formed क. 34 BD add संज्ञा=संख्या. 35 W सोक्खं=शुक्क. 36 So BDW, with Sans. छुट्ठ ; A is not quite clear.

अक्षि । लक्ष्मी । क्षुण्ण । क्षीर । क्षुब्ध । उत्क्षिप्त । सदक्ष । इक्षु ।
उक्षन् । क्षार । ऋक्ष । मक्षिका । क्षुत । क्षुर । क्षत्र । वक्षस्^{३७} ।
दक्ष । कुक्षि । इत्येवमादयः ॥

॥ क्षमावृक्षक्षणेपु वा ॥ ३१ ॥

एतेषु क्षकारस्य छकासो भवति वा ॥ छमा । खमा ॥ वछो ।
वनखो ॥ छणं । खणं ॥ वृक्षशब्दे ऋकारस्याकारे कृते क्षणशब्दे
चोत्सवाभिधायिनि छत्यमिष्यते^{३८} ॥

॥ प्मपक्षमविस्मयेषु म्हः ॥ ३२ ॥

प्म इत्येतस्य पक्षमविस्मयशब्दयोश्च युक्तस्य म्हकारो भवति ॥
प्मस्य ॥ गिम्हो । उम्हा । पम्हो । विम्हो ॥ ग्रीप्म । उप्मन् ।
पक्षमन् । विस्मय ॥

॥ ह्रज्जणक्षणाश्चां ण्हः^{३९} ॥ ३३ ॥

ह्रादीनां ण्ह इत्ययमादेशो भवति ॥ ह्रस्य । वण्ही । जण्ह^{४०} ॥
जस्य ॥ ण्हणं^{४१} । पण्हदं ॥ णस्य ॥ विह्र । कण्यो ॥ क्षणस्य ॥
सण्हं । तिण्ह ॥ श्रस्य ॥ पण्हो । सिण्हो ॥ वह्नि । जह्म । ज्ञान ।
मरुतुत । विण्णु । रुण्ण । ऋक्ष्ण । तीक्ष्ण । प्रश्न । शिश्न ॥

॥ चिह्ने न्व ॥ ३४ ॥

चिह्नशब्दे युक्तस्य न्व इत्ययमादेशो भवति ॥ चिन्धं^{४२} ॥

॥ प्स्य फः ॥ ३५ ॥

37 AW वक्ष . B वृक्ष 38 DE add वृणो here , W
adds क्षुरेऽपि वेति केचित् । क्षुरो । क्षुरो । 39 BDW छ , A स
wrongly ; AW transpose वृक्ष and छ in the sūtra , but A
agrees with BD in the order of the examples 40 BD जण्ह ,
A जण्ही ; W जण्हई 41 Lass om. 42 A has a marginal
addition चिह्नेऽपि ; C चिह्नापि 43 DW लिप्काश्चो , ABC
लिप्काश्चो

प इत्येतस्य फ इत्ययमादेशो भवति ॥ पुष्फं । सप्फं ।
शिप्फाओ⁴³ ॥ पुष्प । शप्प । निष्पाय⁴⁴ ॥

॥ स्पस्य सर्वत्र स्थितस्य⁴⁵ ॥ ३६ ॥

स्प इत्येतस्य सर्वत्र स्थितस्य फ इत्ययमादेशो भवति ॥ फंसो ।⁴⁶
फंदणं ॥ स्पर्श । स्पंदन ॥

॥ लि च ॥ ३७ ॥

स्पस्य कवित्⁴⁷ सि इत्ययमादेशो भवति ॥ पाडिनिजो⁴⁸ ॥
प्रतिस्पर्दिन्⁴⁹ ॥

॥ घाप्ते ऽध्रुणि हः ॥ ३८ ॥

घाप्पशब्दे प इत्येतस्य हकारो भवति अध्रुणि वाच्ये ॥ घाहो ॥
अध्रुणि किं ॥ घप्फो ॥ घाप्प उप्पन् ॥

॥ कार्पापणे ॥ ३९ ॥

कार्पापणशब्दे युक्तस्य हकारो भवति ॥ काहावणो ॥⁵⁰

॥ अत्सप्तां छः ॥ ४० ॥

पतेपां छकारो भवति ॥ अत्स्य । पच्छिमं । अच्छेरं ॥ त्सस्य ।
वच्छो । वच्छरो ॥ प्सस्य । लिच्छा । जुगुच्छा⁵¹ ॥ पश्चिम । आश्चर्य ।

यत्स । यत्सर । लिप्ता । जुगुप्ता ॥

॥ वृश्चिके छः⁵² ॥ ४१ ॥

वृश्चिकशब्दे अकारस्य ज छ इत्ययमादेशो भवति ॥ चिन्दुओ ॥

॥ नोत्सुकोत्सवयोः ॥ ४२ ॥

44 So D , W has निष्पाव 45 W स्पस्य फ ; it reads ३.
38 before s 36 46 DE वनो , W वम्मो ; BC corrupt.
47 ABC om. 48 W पडिनिज्ठा. 49 ABC om. ; W स्पर्श ,
cf. 1 , 2. 50 AC वहावणो 51 BD add वच्छरा = वम्मरा.
52 So BD , A originally had वृ but has been altered to वृश्च ;
W has वृश्च , the same holds of the Prakṛt ex. in Comm.

उत्सुक उत्सव इत्येतयोः त्स इत्येतस्य छकारो न भवति ॥
 अत्सप्तां छ इति प्राप्ते प्रतिषिध्यते ॥ उत्सुभो^{५३} । उत्सवो^{५४} ॥

॥ न्मो मः ॥ ४३ ॥

न्म इत्येतस्य म इत्ययमादेशो भवति । अधोलोपे^{५५} प्राप्ते ॥
 जम्मो । यम्महो ॥ जन्म । मन्मथ ॥

॥ स्रष्टृपंचाशत्पञ्चदशेषु णः^{५६} ॥ ४४ ॥

स्र ङ इत्येतयोः पंचाशद् पंचदश शब्दयोश्च युक्तस्य णकारो
 भवति ॥ स्रस्य ॥ पञ्जुस्रो ॥ ङस्य ॥ जस्रो । विस्राणं ॥ पसासा^{५७} ।
 पसरहो^{५८} ॥ प्रद्युम्न । यङ्ग । विज्ञान । पंचाशत् । पंचदश ॥

॥ तालवृन्ते ण्टः^{५९} ॥ ४५ ॥

तालवृन्ते युक्तरय ण्ट इत्ययमादेशो भवति ॥ तालयेण्टअं ॥

॥ मिन्दिपाले ण्डः ॥ ४६ ॥

मिन्दिपालशब्दे युक्तस्य ण्ड इत्ययमादेशो भवति ॥ मिण्डि-
 चालो ॥

॥ विह्वले भहो^{६०} वा ॥ ४७ ॥

- 53 A ओसुभो ; B उत्सभो ; C उत्सवो ; D उत्सुभो ; F उत्सुभो ; W उत्सुभो. 54 A ओसवः ; BCD उत्सवो (C ह-) ; E उत्सवो ; W उत्सभो ; in such uncertainty, E's reading has been followed, because it at once brings them under iii., 1; cf. Sanksh. Sāra, 138, 190. 55 cf. iii., 2. 56 So CW and probably A (for Lassen's अ) ; DE read sūtra न्यायग्रन्थ- giving ex. in Comm., but न्य, रय are covered by iii., 2; B has been greatly altered. 57 BD पणास (D originally-सा) ; AE -सा ; W -सो. 58 A पणा-. 59 B णः ; DE एठः. 60 So BD ; C भचाही ; A जही ; W gives the sūtra विह्वले भो वा । adding to the Comm. अभावपक्षे सर्वत्र लवरामिति वकारे लुप्ते हकारो ऽवशिष्टः ॥ विह्वलो ॥

विह्वलशब्दे युक्तस्य भकारहकारौ भवतो वा ॥ वेब्मलो⁶¹ ।
विह्वलो ॥

॥ आत्मनि षः ॥ ४८ ॥

आत्मशब्दे युक्तस्य पकारो भवति ॥ अप्पा⁶² ॥

॥ फमस्य ॥ ४९ ॥

फम इत्येतस्य पकारो भवति ॥ रुप्प⁶³ । रुप्पिणी ॥ योगविभागो
नित्यार्थ⁶⁴ ॥

॥ शेषादेशयोर्द्वित्वमनादौ ॥ ५० ॥

युक्तस्य यौ शेषादेशभूतौ तयोरेनादौ वर्तमानयोर्द्वित्वं भवति ॥
शेषस्य तावत् ॥ भुक्तं । मग्नो ॥ आदेशस्य ॥ लट्ठी । दिट्ठी ।
हत्थो ॥ अनादाविति किं ॥ खलिभं । सम्भो । थवभो ॥

भुक्त । मार्ग । यष्टि । दष्टि । हस्त । स्प्रलित । स्तभ । स्तवक ।

॥ वर्गेषु युजः⁶⁵ पूर्वः । ५१ ॥

युक्तस्य यौ शेषादेशावनादिभूतौ तयोर्द्वित्वेऽपि विहिते अथ
ऊर्द्ध्वेन यो वर्गेषु वर्णौ द्वितीयश्चतुर्थो वा विहितस्तस्य पूर्वः प्रथम-
स्तृतीयो वा भवति⁶⁶ ॥ वर्गेषु युग्मस्य द्वितीयस्य प्रथमश्चतुर्थस्य
चतुर्थो द्वित्वेन विधीयते । अयुग्मयोः प्रथमतृतीयपंचमरूपयोः
शेषादेशयोस्तु तावेव भवतः ॥

61 BCD वेब्मलो ; W वि- ; A विब्वलो. 62 C अप्पा ; A
originally अप्पा but altered to आ-. 63 cf. viii., 40 ; and
Pāṇini, vi., 2, 59. 64 AC एषेषु यः पूर्वः. 65 After भवति,
AC have वर्गेषु युग्मस्य प्रथमतृतीययोर्द्वित्वेन विधीयते इति उदाहरणं भवतः,
and W seems equally confused: the remainder is therefore
given from D, to which B has been altered : the examples
are given as in BD, A being in several places illegible and
confused.

शेषस्य ॥ वस्त्राणं । अघो । मुच्छा । णिन्क्षरो । लुद्धो ।
णिन्क्षरो ॥ आदेशस्य ॥ दिट्ठी । लट्ठी । घच्छो । विष्फरिसो ।
जम्धो । लच्छो । अट्ठी । पुप्फं ॥

व्याख्यान । अघ । मूर्छा । निक्षर । लुब्ध । निर्भर । दृष्टि ।
यष्टि । यक्षः । विस्पर्श । निस्तार । यक्ष । लक्ष्मी । अस्थि । पुष्प ॥

॥ नीडादिषु ॥ ५२ ॥

नीड इत्येवमादिषु अनादौ वर्तमानस्य च द्वित्वं भवति ॥ णेडुं ॥
एक्कीडापीडेत्यादिना⁶⁶ एत्वं ॥ सोत्तं । पेम्मं । घाहित्तं⁶⁷ ।
उज्जुओ⁶⁸ । जस्मओ । जोव्वणं ॥ नीड । ओत । प्रेमन् । व्याहृत ।
अज्जु⁶⁹ । जनक । यौचन⁷⁰ ॥

॥ आन्नताम्रयोर्व्यः ॥ ५३ ॥

आन्न ताम्रं इत्येतयोर्द्वित्वेन घकारो पवति ॥ अंबं । तंबं⁷¹ ॥

॥ न र्होः ॥ ५४ ॥

रेफहकारयोर्द्वित्वं न भवति ॥ धीरं । तूरं । जीहा । वाहो ॥
धैर्यं । तूर्यं । जिह्वा । वाष्प ॥

॥ आडो ज्ञस्य⁷² ॥ ५५ ॥

आड उत्तरस्य ज्ञ इत्येतस्यादेशस्य⁷³ द्वित्वं न भवति ॥

66 cf. i., 19. 67 AB-त्वं ; D-त्तं ; E-त्तं (DE add, with similar variation, मुहश्चरिवाहितणलिणिपडिसंज्ञाव इति सेतौ ; cf. Hofer Zeitsch., vol. II., p. 514) ; W om. ; cf. Lass. Inst., p. 233. DE अज्जुओ. 69 So BCD plainly ; cf. Lass. Inst., App., p. 45. 70 W adds यत्त शेषादेशौ नस्तः द्वित्वं च दृश्यते स नीडगणे. 71 अंबं तंबं (originally अंबं तंबं) ; BCDE अव्वं अंबं (D orig. अंब्वं) तव्वं ; W अम्बौ तम्बं ; Hema-ch. has ताम्रामे म्वः । अनयोः संयुक्तस्य मयुक्तो वो भवति । तम्बं अम्बं ; cf. Lass., p. 246. BDE ज्ञादेशस्य. 73 W एतस्य णादेशस्य.

आणा । आणत्ती ॥ आज्ञा । आंज्ञसि ॥ आङ् इति किं ॥
सण्णा⁷⁴ ॥ संज्ञा ॥

॥ न चिदुपरे ॥ ५६ ॥

अनुस्वारपरे द्वित्वं न भवति ॥ संकतो । संक्ता⁷⁵ ॥ संक्रान्त ।
संख्या ॥

॥ समासे वा ॥ ५७ ॥

समासे शेषादेशयोर्था द्वित्वं भवति ॥ णईगामो । णइगामो⁷⁶ ।
कुसुमपञ्चरो । कुसुमपञ्चरो । देवथुई । देवथुई । आणालम्बभो ।
आणालम्बभो ॥ तदीयाम । कसुमप्रकर । देयस्तुति । आलानस्तम्भ ॥

॥ सेवादिषु च ॥ ५८ ॥

सेवा इत्येवमादिषु चानादौ वा द्वित्वं भवति ॥ सेव्या सेवा ।
एक्कं एअं । णफ्फो णहो । देव्यं दइयं । असिब्बं असिवं । तेह्लोक्क⁷⁷ ।
तेलोअं⁷⁸ । णिहित्तो⁷⁹ णिहिओ । तुण्हिओ तुण्हिओ । कस्मिआरो
फणिआरो । दिग्घं दीहं । रत्ती राई । दुक्खिओ दुक्खिओ । अस्सो
अस्सो । इस्सरो ईस्सरो । विस्सासो वीसासो । णिस्सासो णीसासो ।
रस्सी रसी । मित्तो मिओ । पुस्सो पुसो⁸⁰ ॥ सेवा । एक । नय ।
दैय । अशिव । त्रैलोक्य । निहित । तूष्णीक । कर्णिकार । दीर्घ ।

74 AW संण्णा ; DE add विण्णत्ती ; BDEW add हादेशस्येति
किं (W हस्ये-) अक्खित्तं. 75 This sūtra is only found in
BDEW ; Hema- ch. has a sūtra, *Na dīrghānusvāra* (i.e.
parayoh śeṣāsayor dustuam.) 76 This ex. only in B ; DE
instead संतो शेषस्य संस । इति संसादेशः शेषः (?). 77 So D ;
AB एइय- ; in the other words the MSS. clear up some
doubtful letters of A ; W has several errors here. 78 BDE
तेह्लोक्क ; W तेह्लोक्क. 79 B (not A) तेह्लोअं. 80 ADEW
-सो ; B -सो. 81 All the MSS. पुसो पुसो (W पूसो).

रात्रि । दुःखित । अश्व । ईश्वर । विश्वास । निश्वास । रश्मि ।
मित्र । पुष्य⁸² ॥

उभयत्र विभाषेयं सेवादिनामप्राप्ते दीर्घादीनां च प्राप्ते ।

॥ विप्रकर्षः ॥ ५९ ॥

अधिकारो ऽयं । आ परिच्छेदसमाप्तेर्युक्तस्य विप्रकर्षो भवति ॥

॥ क्लिष्टश्चिष्टरत्नक्रियाशार्ङ्गेषु⁸³ तत्स्वरत्नपूर्वस्य⁸⁴ ॥ ६० ॥

क्लिष्टादिषु युक्तस्य विप्रकर्षो भवति । विप्रकृतस्य च यः पूर्वो वर्णो
नित्यस्तस्य⁸⁵ तत्स्वरत्ना भवति । तेनैव पूर्वणं⁸⁶ स्वरेण⁸⁷ पूर्वो वर्णः
ज्ञाथो भवति । इत्यर्थः ॥ किलिङ्गं । सिलिङ्गं । रक्षणं । किरिआ ।
सारंगो ॥

॥ कृष्णे वा ॥ ६१ ॥

कृष्णशब्दे युक्तस्य वा विप्रकर्षो भवति । पूर्वस्य छ तत्स्वरत्ना ॥
व्यवस्थितविभाषेयं । तेन वर्णे नित्यं विप्रकर्षः । विष्णौ तु न
भवत्येष ॥ कसणो ॥ कण्हो⁸⁸ ॥

॥ ६२ ॥ श्रीहीनोऽक्षान्तक्लेशम्लानस्वप्नस्पर्शहर्षार्हगर्हेषु⁸⁹ ॥ ६२ ॥

एषु युक्तस्य विप्रकर्षो भवति । पूर्वस्य इकार तत्स्वरत्ना च भवति ॥
सिरो । हिरी । किरीतो⁹⁰ । किलंतो । किलेसो । मिलानं⁹¹ ।
खिचिणो⁹² । फरिसो । हरिसो । अरिहो । गरिहो ॥ श्री । ही ।
प्रीत । क्लान्त । क्लेश । म्लान । स्वप्न । स्पर्श । हर्ष । अर्ह । गर्ह ॥

82 AEW पुष्य (cf. Lass. Inst., p. 261); BD seem to read पुष्य which is better, as पुष्य is neuter in iii., 35. 83 AW शार्ङ्गेषु. 84 W here and elsewhere तत्स्वरूपवत्. 85 D स्वररहितः. 86 A पूर्वण. 87 W वर्णेन, which may account for the marginal addition in A, noticed by Lassen. 88 Lassen om. 89 W ज्ञान. 90 A कीरोतो ; BD किरीतो ; W किरीप्पो. 91 W मिणणं. 92 So DW (cf. i., 3); A सेविणो ; B not clear.

॥ अः क्षमाश्लाघयोः^{१३} ॥ ६३ ॥

क्षमा श्लाघा इत्येतयोर्युक्तस्य विप्रकर्षो भवति । पूर्वस्य अकारस्तत्स्वरनाच भवति ॥ खमा । सलाहा ॥

॥ स्नेहे चा ॥ ६४ ॥

स्नेहशब्दे युत्यस्य विप्रकर्षो चा भवति । पूर्वस्य च अकारस्तत्स्वरता च भवति ॥ सणेहो । जेहो ॥

॥ उः पद्मतन्वीसमेपु ॥ ६५ ॥

पद्मशब्दे^{१४} तन्वी इत्येवंसमेपु च युक्तस्य विप्रकर्षो भवति । पूर्वस्य च उकारस्तत्स्वरता च भवति ॥ पडमं^{१५} । तणुई । लहई^{१६} ॥

॥ ज्यायामीत् ॥ ६६ ॥

ज्याशब्दे युक्तस्य विप्रकर्षो भवति । पूर्वस्य च ईकारस्तत्स्वरता च ॥ जीआ^{१७} ॥

॥ इति धरुचिरुते प्राकृतप्रकाशे युक्तवर्णविधिर्नाम
तृतीयः परिच्छेदः ॥

93 W अत्. 94 A om. 95 So ABCW ; DE शुभं (but D not so originally); W adds क्वचित् स्पेम्मं (Hema-ch. पोम्मं). 96 A om. D adds गरुई ; W गुरुई. 97 DE add another sūtra here, which is only supplied in the margin of B, and is not found even in W ; इये य ॥ इय शब्दे य इति सर्वत निपात्यते ॥ पाठस्य धर्णं ॥ प्राण इय धर्णं ॥ cf. Lass. Inst., pp. 192, 370, where he quotes Sanksh. Sāra, 385. The sūtra can have no place in this section.

॥ अथ चतुर्थः परिच्छेदः ॥

॥ संधावचामज्जोपविशेषा बहूलं ॥ १ ॥

अन्तामिति प्रत्याहारग्रहणं । 'अजिति च । संधौ वर्तमानानामन्त्यां स्थाने अज्विशेषा लोपविशेषाश्च बहूलं भवति ॥

अज्विशेषास्तावत् ॥ जडणअडं जडणाअडं । णइसोत्तो^१ णईसोत्तो । बहुमुढं बहुमुहं । कण्णऊरं लण्णऊरं^२ । सिरोवेअणा सिरोवेअणा । पीआपीअं पिआपिअं । सीआसीअं सिआसिअं^३ सयोमुओ सयोमूओ^४ । सरोख्हं सरख्हं^५ ॥

लोपविशेषाः ॥ राडलं राअडलं । तुहखं तुहअड^६ । महखं महअड^६ । वावडणं वाअवडणं । कुंभारो कुंभआरो^६ । पयणुदअं पयतोदअं ॥

- १ So Aw (cf. m., 52); BD-तो in both; Qy. एइस- ?
 २ AB कण्ण-. ३ ABW have only पीआपीअं पीआसीअं; DE have पीआपीअं पिआपिअं सिआसीअं सिआसिअं (D सीआसीअं सीआसिअं); DEW give the Sans. पीवापीत सिदासित. ४ So BDEW (only W सव्यो-); A सव्योमूलं सवोमूलं (the last ल confused); DE explain it by शिवामृत, W by सर्वामृत. ५ A om. both. ६ The MSS. are here very corrupt; तुहखं—आरो from BDEW (B तुहखं for the 1st, and om. the 3rd); DEW add Sans. तवार्द्धं यमार्द्धं पादपतनं कुंभकारः; B then adds सुवटं एअरिट्ठो सुवणिट्ठो पवणुदअं; W adds ताअण्णं तावखं । सुणिदा सुणिदा । पवणुदअं पवणुदअं, A has instead after *ráantam*, दूअदं दुअअं पीलखं एअरिट्ठो सुवणिट्ठो (supplied in marg.) पवणुदअं with no Sans. explanation. For this sut. and its Corrupt Comm., cf. note translation pp. 36-37.

संयोगपरे सर्वत्र पूर्वस्याचो लोपः^७ ।

कचिन्नित्यं कचिदन्यदेव बहुलग्रहणात् । तेनान्यदपि लाक्षणिक-
कार्यं^८ भवति ।

॥ उदुम्वरे दोर्लोपः ॥ २ ॥

उदुम्वरशब्दे दु इत्येतस्य लोपो भवति ॥ उंचरं ॥

॥ कालायसे यस्य वा ॥ ३ ॥

कालायसशब्दे यस्य वा लोपो भवति ॥ कालासं कालाअसं ॥

॥ भाजने जस्य ॥ ४ ॥

भाजनशब्दे जकारस्य लोपो वा भवति ॥ भाणं भाअणं ॥

॥ याचदादिषु वस्य^९ ॥ ५ ॥

याचदित्येवमादिषु वकारस्य वा लोपो भवति ॥ जा जाय । ता
ताय । पाराओ^{१०} पारावओ । अणुत्तंत अणुवत्तंत^{११} । जीर्भं^{१२} जीविर्भ ।
एभं एव्यं । एअ एव्य । कुशलर्भं कुवलर्भं^{१३} ॥ यायत् । ताघत् ।
पारावत् । अनुवर्तमानं^{१४} । जीवित । एयं । एय । कुवल्य । इत्येय-
मादयः ॥

॥ अन्त्यस्य दलः ॥ ६ ॥

येति निवृत्तं^{१५} । शब्दानां योऽन्त्यो दल् तस्य लोपो भवति ॥

- 7 No MS. gives this as new sūtra ; W om. सर्वत्र and adds हन्वथ after लोपः, with several new examples, as एतिथि गदंती एतिथो अतो etc. 8 DE अनाद्य- ; W adds two new sūtras here, *samyogapūro bravuh* and *Dirghādīṇ vā*. 9 W तस्य with a similar blunder in the Comm. 10 A पाराओ. 11 B अणुत्तंत -वत्तंत ; D अणुत्तंतं अणुवत्तंतं (originally -वत्तंत) ; E अणुत्तंतं -वत्तंतं W om. 12 ॥ जोर्द्वयं. 13 D adds गदंती पाराओ (cf. Sankhā. Sūtra, S. 196) देउर्भं देवउर्भं. 14 So AC and probably D ; BE अनुवर्तमानं. 15 AC corr.

जसो । णहं^{१६} । सरो । कम्मो । जाव । ताव ॥ यशस् । नभस् ।
सरस् । कर्मन् । यावत् । तावत् ॥

॥ स्त्रियामात् ॥ ७ ॥

स्त्रियां वर्तमानस्यान्त्यहल आकारो भवति ॥ सरिआ ।
पडिअआ । धाआ ॥ सरित् । प्रतिपद् । वाच् ॥

॥ रो रा^{१७} ॥ ८ ॥

स्त्रियामन्त्यस्य हलो रेफस्य रा इत्ययमादेशो भवति ॥ धुरा ।
गिरा ॥

॥ न विद्युति ॥ ९ ॥

विद्युच्छब्दे आकारो न भवति ॥ विज्जू ॥

॥ शरदो दः ॥ १० ॥

शरच्छब्दस्यान्त्यहलो दो भवति ॥ सरदो ॥

। दिक्प्रावृणोः सः ॥ ११ ॥

दिक्शब्दस्यान्त्यहलः प्रावृट्शब्दस्यापि सकारो भवति ॥ दिता ।
पाउसो ॥

॥ मो विन्दुः ॥ १२ ॥

अन्त्यस्य हलो मकारस्य विन्दुर्भवति ॥ अच्छं । घच्छं । भर् ।
अग्निं । दट्टु^{१८} । घणं । धणं ॥

॥ अचि मञ्च^{१९} ॥ १३ ॥

अचि परतो मो^{२०} भवति या ॥ फलमवहरइ । फलं अवहरइ ॥

16 So II ; the others णहो (cf. s. 19) 17 Lassen reads this sūtra in A as an ex. दोसा to s. 7. 18 D दट्टं explained by एट् (दट्ट ?) ; A वट्टं ; C वट्टुं ; W वट्टुं ; B confuses this with the next sūtra. 19 A adds वा in the margin. 20 D मो विन्दुः ; W has मकारस्य मकारो भवति चञ्चराट्टिदुरधि.

॥ नजोर्हलि ॥ १४ ॥

नकारञकारयोर्हलि परतो विन्दुर्भवति मकारश्च ॥ नस्य^{२१} ॥
अंसो अम्सो । कंसो कम्सो^{२२} ॥ अस्य ॥ वंचणीञं वम्चणीञं ।
विंज्मो विम्ज्मो^{२३} ॥

॥ वक्रादिषु ॥ १५ ॥

वक्रादिषु शब्देषु विन्दुरागमो भवति ॥ वंकं । तंसं^{२४} । हंसो ।
अंसु । मंसु । गुंठी^{२५} । मंथं^{२६} । मणंसिणी । वंसणं । फंसो । वण्णो^{२७} ।
पडिंसुदं^{२८} । अंसो^{२९} । अहिमुंको^{३०} ॥ वक्र । वस्त्र । ह्रस्व । अश्रु ।
श्मश्रु । गृष्टि । मस्त^{३१} । मनस्विनी । दर्शन । स्पर्श । वर्ण ।
प्रतिश्रुत । अश्व । अभिमुक्त । इत्यादयः ॥

॥ मांसादिषु वा ॥ १६ ॥

मांसादिषु शब्देषु वा विन्दुः प्रयोक्तव्यः ॥ मंसं मांसं । कहं
कह । णूणं णूण । तहिं तहिं^{३२} । असुं असुं^{३३} ॥ तदयमपठितो
मांसादिर्गणः । यत्र कचिद्वत्तभङ्गभयात् त्यज्यमानः^{३४} क्रियमाणश्च
विन्दुर्भवति स मांसादिषु द्रष्टव्यः ॥

21 MSS. om. 22 W has for these, अंधो अम्घो । कंधो कम्घो. 23 A विम्जो विज्जो ; B विम्जो विन्ज्जो ; D विम्ज्मो विंज्मो (adding Sans. अन्स वन्स वञ्जनीय विन्ज्य) ; E विम्मो विंज्जो ; W विंचू विम्घूओ = वृद्धिः. 24 So A (not अंसं). 25 A गुठी ; B गुटी ; W गिट्ठिं, DE गुंठी ; cf. Lass. Instr., p. 254. 26 AB (not C) मंथं ; cf. iii., 56. 27 AB वणो ; W वण्णं ; DE वंणो. 28 AE पडिंसुदं (A originally पडिं-) ; BW पंडिंसुदं ; W पडिमुदं. 29 AB अगो. 30 A अहिमुंको ; B मुगो ; W अहिमुगो. 31 DE मन्सक ; AB मूर्दन ; W n.l. 32 So BD = तहिं ; AC तिहिं -हि. 33 So MSS. (W om.) ; A has no Sans. expl. ; DE give अनु ; W adds several other examples. 34 A om.

॥ ययि^{३५} तद्वर्गांतः ॥ १७ ॥

ययि परतो विन्दुस्तद्वर्गांतो वा भवति ॥ सङ्का । सङ्खो ।
अङ्को । प्रङ्गं । सञ्चरइ । सण्डो^{३६} । सन्तरइ । सम्पत्ती^{३७} ॥ ययीति
किं । अंसो^{३८} ॥ वाधिकारात् । पंकं । विंदू^{३९} । संका । संखो ॥

॥ नसांतप्रावृट्शरदः पुंसि ॥ १८ ॥

नकारांताः सकारांताश्च प्रावृट्शरदौच पुंसि प्रयोक्तव्याः ॥
नांताः ॥ कम्मो । जम्मो । धम्मो ॥ सांताः ॥ जसो । तमो ।
सरो ॥ पाउसो । सरदो ॥

॥ न शिरोनभसी ॥ १९ ॥

शिरस् नभस् इत्येतौ न पुंसि प्रयोक्तव्यौ ॥ सिरं । णहं ॥

॥ पृष्ठाक्षिप्रश्नाः स्त्रियां वा ॥ २० ॥

एते स्त्रियां वा प्रयोक्तव्याः ॥ पुट्टी पुट्टं । अच्छी अच्छं^{४०} ।
पण्हा पण्हो ॥ पृष्ठ । अक्षि । प्रश्न ॥

॥ ओदवापयोः^{४१} ॥ २१ ॥

अव अप इत्येतयोरुपसर्गयोर्वा ओत्वं भवति ॥ ओहासो अव-
हासो ॥ ओसारिअं^{४२} अवसारिअं^{४३} ॥ अयहास । अवसारित ॥

॥ तलत्वयोर्दात्तणौ ॥ २२ ॥

तल् त्व इत्येतयोः प्रत्यययोर्यथासंबन्धं दात्तण इत्येतावादेशौ
स्तः ॥ धीणदा मूढदा । पीणत्तणं । मूढत्तणं ॥

॥ क्कु ऊणः^{४४} ॥ २३ ॥

35 ABCW हलि; DE ययि: the latter is taken, because all (except W) have ययि as the exception, which does not apply to हलि. 36 AB om. 37 BD -ती. 38 AB ययं; W रम्मं सोम्मं. 39 A -दुं; D दु; || n.l. 40 D अक्षि. 41 B has उ for ओ. 42 So W; ABD -सरिअं 43 A अप-; D adds ओवाहिअं अव-. 44 All except W क्कु (cf. Pān. vi., 4, 140); B has उणे.

क्ता प्रत्ययस्य ऊण इत्ययमादेशो भवति ॥ घेऊण । सोऊण ।
काऊण । दाऊण ॥ गृहीत्वा । श्रुत्वा^{४५} । कृत्वा । दत्त्वा ॥

॥ तृण^{४६} ईरः शीले ॥ २४ ॥

शीले यस्तृणप्रत्ययो विहितस्तस्य ईच इत्ययमादेशो भवति ॥
भ्रमणशीलो भमिरो । हसनशीलो हसिरो^{४७} ॥

॥ आल्विल्लोलालवन्तेन्ता^{४८} मनुपः ॥ २५ ॥

आलु इल्ल उल्ल धाल वन्त इन्त इत्येत आदेशा मनुपः स्थाने
भवन्ति ॥

आलुस्तावत् ॥ ईसालू ॥ णिहालू ॥ इल्लः ॥ विभारिल्लो^{४९} ।
मालाईल्लो ॥ उल्लः ॥ विभारल्लो ॥ आलः^{५०} ॥ धणालो । सहालो^{५१} ॥
घन्तः ॥ घणवन्तो । जोयणवन्तो^{५२} ॥ इन्तः^{५३} ॥ रीसाइन्तो पाणा-
इन्तो^{५४} ॥ यथादर्शनमेते प्रयोक्तव्याः न सर्वे सर्वत्र ॥

ईर्पावत्^{५५} । निद्रावत् । विकारवत् । मालावत् । धनवत् । शब्द-
वत् । यौवनवत् । रोपवत् । प्राणवत्^{५६} ॥

[कचिदा^{५७} मनुपो ऽन्त्यस्य मंतो वा दृश्यते कचित् ।

हणुमा । हणुमंतो ॥

इल्लोल्लावपरे प्रायः शैपिकेषु प्रयुजते ।

पौरस्त्यं पुरोभवं पुरिल्लं । आत्मीयं अप्पुल्लं ॥

परिमाणे किमादिभ्यो भवंति केह्वादयः ।

फेह्दं फेत्तिभं । जेह्दं जेत्तिभं । तेह्दं तेत्तिभं । एह्दं एत्तिभं ॥

45 So W ; DE गुप्त्वा ; AB have no Sans. 46 So EW ;
A तृण ; तृव 47 DE add अनिता हमिता. 48 DE -यन्तेता ; B
here corrupt. 49 W has पाणइल्लो, and in the next line
विभारइल्लो. 50 DE अल्लः ; and ल्ल in ex. 51 A गदा-.
52 D जोय-. 53 DE इतः here and in ex. 54 W रोम- ;
BW पाणइल्लो ; D नाणइल्लो. 55 AB have no Sans. expl. 56 D
मान- ; W प्रा-. 57 The passage enclosed in brackets is only

कृत्यसो हृतमित्यन्ये । देशी शब्दः स इष्यते ।

सञ्ज्ञकः । सङ्गसङ्गः ॥

जातो वा स्वार्थिकः कः ।

जातो स्वार्थे ककारः प्रयोक्तव्यः ॥]

॥ विद्युत्पीताभ्यां लः⁵⁸ ॥ २६ ॥

विद्युत्पीतशब्दाभ्यां परतः स्वार्थे लप्रत्ययो भवति⁵⁹ ॥ विज्जू ।

विज्जुली ॥ पीठ' । पीथलं ॥

[॥ वृंदे वो वः⁶⁰ ॥ २७ ॥]

वृंदशब्दे वकारात्परः⁶¹ स्वार्थे रेफो वा प्रयोक्तव्यः ॥ व्रंदं ।

व्रंदं⁶² ॥

॥ करेण्वां रणोः स्थितिपरिवृत्तिः ॥ २८ ॥

करेणुशब्दे रेफणकारयोः स्थितिपरिवृत्तिर्भवति ॥ कणेरु ॥

पुंसि⁶³ न भवति ॥ करेणू ॥

॥ आलाने लनोः ॥ २९ ॥

आलानशब्दे लकारनकारयोर्ह्रस्वात्रयोः स्थितिपरिवृत्तिर्भवति ॥

आणालयंभो⁶⁴ ॥

found in AC, and has been conjecturally restored by the help of the corresponding passages in Hema-ch., and the Prāhga Sanjivani. It seems (with the exception of the last two lines) to be in verse, with examples interposed, and as such to be quoted at the end of the Comm. ■ sūtra 25, but it will be further discussed in the Appendix. 58 BDEW here recommence; DE add वा ; W has विद्युत्पीताभ्यां लः, adding as new examples सामलो दीहलो सोमलं. 59 DE add वा, and it is supplied in the margin of A. 60 This sūtra not in ABC. 61 W -परस्य. 62 W व्रंदं विंदं. 63 DW add करेणामिति स्त्रीलिङ्गनिर्देशान्. 64 Cf. iii. 57.

॥ वृहस्पनौ बहोर्भौ⁶⁵ ॥ ३९ ॥

वृहस्पतिशब्दे वकारहकारयोर्यथासंख्यं भकारभकारौ भवतः ॥
भअप्फई⁶⁶ ॥

॥ मलिने लिनोरिलौ⁶⁷ वा ॥ ३१ ॥

मलिनशब्दे लिङ्कारनकारयोर्यथासंख्यमिङ्कारलकारौ वा
भवतः ॥ मइलं । मलिणं ॥

॥ गृहे घरोऽपतौ ॥ ३२ ॥

गृहशब्दे घर इत्ययमादेशो भवति । पतिशब्दे परतो न भवति ॥
घरं भवने ॥ अपताविति किं ॥ गहवई ॥

॥ दाढादयो⁶⁸ बहुलं ॥ ३६ ॥

दाढा इत्येवमादयः शब्दा बहुलं निपास्यन्ते दंष्ट्रादिषु ॥ दंष्ट्रा ।
दाढा ॥ इदानीं । एण्हि⁶⁹ ॥ दुहिता । धीमा धूदा⁷⁰ ॥ चातुर्यं ।
चातुलिभं⁷¹ ॥ मंडुकः । मंडूरो⁷² ॥ गृहे निहितं । घरे निहितं⁷³ ॥
उत्पलं । फंदोहो⁷⁴ ॥ गोदावरी । गोला ॥ ललाटं । णिडालं⁷⁵ ॥
भूः । भुमभा⁷⁶ ॥ वैदूर्यं । चेलुरिभं⁷⁷ ॥ उभयपादयं । अयहोवासं ॥

65 A भमः 66 BW-एई. 67 AB इल वा. 68 So DW
and probably A ; B has been corrected from ढ to ढ ;
several variations occur in the examples of this sūtra : cf.
Sanksh. Sāra, 162, 165. 69 BCE एएहो ; D एएहो. 70 A
only दिपी ; B धिया दिट्ठी ; W only घुमा. 71 Altered in
A n.l. ; C पाट-. 72 Altered in A to मंडूघो ; B n.l. ; DE
मंडूरो. 73 AB निहितं (B altered to -तं). 74 A -ह (I) ;
W -ट्ट. 75 A तिडालं ; D ट्टे-. W adds another form
एडां ; AC end here. 76 WE भूमभा ; DED give
Sams. भू. ; cf. Sanksh. Sāra, 162. 77 B वैनिरिभं.

चूतः । माइंदो माअंदो⁷⁸ ॥ आदिशब्दोऽयं प्रकारे⁷⁹ । तेन सर्व एव
देशसंकेतप्रवृत्तभाषाशब्दाः परिगृह्यताः ॥

॥ इति वररुचिकृते प्राकृतप्रकाशे संकीर्णविधिर्नाम
चतुर्थः परिच्छेदः ॥

78 W मरिंदो मअंदो ; W has besides as new examples, प्रत्यूषः ।
गोसो ॥ कांतः । ललहो ॥ कवलः । खेघर ॥ कर्कटी । बालुकी ॥ चिंता ।
तप्तिं 79 D adds प्रकारः सादृश्यं.

॥ अथ पचम परिच्छेदः ॥

॥ अत ओत्सो ॥ १ ॥

अकारांताच्छब्दात्परस्य सोः स्थाने ओत्वं भवति ॥ वच्छो । वत्सहो । पुरिसो^१ ॥ वृक्षः^२ । वृषभः । पुरुषः ॥

॥ जश्शसोलोपः ॥ २ ॥

अत इत्यनुवर्तते । अकारांतस्यानंतरं यौ जश्शसौ तयोलोपो भवति ॥ वच्छा सोहंति । वृक्षाः शोभन्ते । जश्शस्डस्यांसु^३ दीर्घ इति दीर्घे कृते यश्चाह्लोपो असः ।

वच्छे णिअच्छह^४ । वृक्षान्नियच्छत^५ ॥ एव सुपि^६ इत्येत्वे कृते शसो लोपः ॥

॥ अतोऽमः ॥ ३ ॥

अकारांतस्यानंतरं यो ऽम् द्वितीयैकवचन तदकारस्य लोपो भवति । वच्छ पेन्खइ । मो विंदुरिति विंदुः ॥

॥ टामोर्णः ॥ ४ ॥

अतो ऽनतरं टामोस्तृतीयैकवचनपष्ठीयहवचनयोर्णकारो भवति ॥ वच्छेन । वच्छाण^७ । एव सुपीत्येत्वं । जश्शस्डस्यांसु^८ दीर्घ इति दीर्घः ॥

॥ मिसो^९ हि ॥ ५ ॥

अतो ऽनतरस्य मिसो हि भवति ॥ वच्छेहि^९ ॥ एव सुपि इत्येत्वं ॥

१ D adds हरिसो = हर्य, and quotes iv, 1 2 D generally has वत्स 3 BE जश्शस्यासु, D जश्शम्यमडस्यासु, cf v, 11 4 W उवह = परयत 5 Decst in A 6 cf v, 12. 7 B -ए 8 D जश्शस्म्यमडस्यासु, E जश्शस्यासु, B om 9 This sutra not in B

॥ डसेरादोदुहयः ॥ ६ ॥

अतो ऽन्तरस्य डसेः पञ्चम्येकवर्णनस्य स्थाने आ दो दु हि
इत्येत आदेशा भवन्ति ॥ वच्छा । वच्छादो । वच्छादु । वच्छाहि ॥
जदशस्डस्यासु^{१०} दीर्घत्वं ॥

॥ भ्यसो हितो सुतो ॥ ७ ॥

अतो ऽन्तरस्य भ्यसो हितो सुतो इत्यावादेशौ भवतः ॥
वच्छाहितो । वच्छासुतो ॥ एव सुपि इति चकारेण दीर्घत्वं ॥

॥ सो डसः ॥ ८ ॥

अतो ऽन्तरस्य डसः स्म इत्यादेशो भवति ॥ वच्छस्म ॥

॥ डरेष्मी^{११} ॥ ९ ॥

अतो ऽन्तरस्य डेः ए म्मि इत्यादेशौ भवतः ॥ वच्छे । कचिद्
डसिडरोलोपः^{१२} ॥ वच्छम्मि ॥

॥ सुपः सुः^{१३} ॥ १० ॥

अतो ऽन्तरस्य सुपः सुः इत्यादेशो भवति ॥ वच्छेसु । एव सुपि
इत्येत्वं ॥

॥ जदशस्डस्यासु^{१४} दीर्घः ॥ ११ ॥

जसादिषु परतो ऽतो दीर्घो भवति ॥ वच्छा सोहन्ति^{१५} ।
जदशसोरोलोप इति जसो लोपः ॥ वच्छादो^{१६} आगदो । वच्छादु ।
वच्छाहि ॥ डसेरादोदुहयः ॥ वच्छाण ॥ टामोर्णः ॥

१० B जसडस्यासु ; D as in p. 39, note 3 ; E as in p. 39, note 8. ११ W डरेष्मि. १२ cf. v., 13 ; DW add इत्यकारलोपः (not in E). १३ A सु ; E सुं. १४ B corrupt ; D जसभ्यसडस्यासु ; E जसडस्यासु. १५ Only W has an ex. of शस्, i.e., वच्छे, adding अत प्रथमं दीर्घस्तु एत्वं ततो लोपः. १६ Only EW add वच्छा.

॥ एच सुप्यडिङ्सोः ॥ १२ ॥

अत अकारस्यैत्वं भवति सुपि परतो डिङ्सौ वर्जयित्वा^{१७} ।
चकारादीर्घश्च^{१८} ॥ वच्छे पेक्खह ॥ जइशसोलोपः ॥ वच्छेण ।
टामोर्णः ॥ वच्छेहिं ॥ वच्छेसु ॥

चकारादीर्घश्चेति ॥ वच्छाहितो वच्छासुं तो ॥ भ्यसो हितो
सुं तो ॥

अडिङ्सोरिति किं ॥ वच्छम्मि । वच्छस्स ॥

॥ कचिद्सिङ्गोलोपः ॥ १३ ॥

अतो^{१९} ङसि डि इत्येतयोः परतः^{२०} कचिल्लोपो भवति ॥ वच्छा^{२१}
आगदो । ङसेरादोदुहय इति ॥ वच्छे ठिअं । डेरेम्मोत्पेत्य^{२२} ॥

॥ इदुतोः शसो णो ॥ १४ ॥

इदुदंतयोः शसो णो भवति ॥ अग्गिणो^{२३} पेक्खह^{२४} । वाउणो
पेक्ख ॥

॥ ङसो वा ॥ १५ ॥

इदुदंतयोर्ङसो वा णो भवति ॥ अग्गिणो । अग्गिस्स ॥
वाउणो । वाउस्स ॥ अग्नेः । वायो. ॥

॥ जसश्च ओ^{२५} यूत्वं^{२६} ॥ १६ ॥

इदुदंतयोर्जस ओकारादेशो भवति । इदुतोश्च ईजत्वं वा ।
चकाराद् णोच ॥ अग्गीओ । वाऊओ ॥ अग्गिणो । वाउणो ॥

17 सुपि—त्वा not in AB. 18 W चकारादीर्घो भ्यसि. 19 DE अकारस. 20 E परयोः. 21 D वच्छा, ABW वच्छादो, E has both. 22 W अग्गीणो and वाऊणो. 23 The MSS. here and elsewhere vary between पेक्ख and पेक्ख. 24 वा inserted in margin of ABD. 25 W has two sūtras for s. 16, 1.6., two various readings of the same, with distinct commentaries जस ओ वो वाङ्त्वं यूत्वंच ॥ इदुदंतयोः शब्दयोर्जस ओवो इत्यादेशौ भवतः । जत्वं इत्वं ऊत्वंच विकल्पेन । चकारात्सुोऽपि । पक्षे अदंतवात् ॥ अग्गीओ

॥ २१ णा ॥ १७ ॥

इदुदंतयोऽष्टविधक्तेः णा इत्ययमादेशो भवति ॥ अग्निणा ।
चाउणा ॥

॥ सुमिस्सुन्नु दीर्घः ॥ १८ ॥

इदुदंतयोः सु भिस् सुप् इत्येतेषु दीर्घो भवति ॥

सु ॥ अग्नी । वाऊ ॥ भिस् ॥ अग्नीहिं ॥ वाऊहिं ॥ सुप् ॥
अग्नीसु । वाऊसु ॥

॥ स्त्रियां शस उदोती^{२६} ॥ १९ ॥

स्त्रियां घर्तमानस्य शस उत् ओत् इत्येतावादेशौ भवतः ॥
मालाउ मालाओ । णईउ णईओ । घहुउ घहुओ ॥

[॥ जसो वा^{२७} ॥ २० ॥]

जसः स्त्रियां उत् ओत् इत्येतावादेशौ वा भवतः । पक्षे
अदंतयत् ॥ मालाउ । मालाओ । माला^{२८} ॥

॥ अमि ह्रस्वः ॥ २१ ॥

अमि परतः स्त्रियां ह्रस्वो भवति ॥ माल' । णइ' । घहु' ॥

॥ टाडसुडीनामिदेदवातः^{२९} ॥ २२ ॥

डा डस् डि इत्येतेषां स्त्रियां इत् एत् अत् आत् इत्येत आदेशा
भवन्ति ॥

टा ॥ णईइ । णईए । णईअ । णईआ कर्त्त ॥ डस् ॥ णईइ । णईए ।
णईअ । णईआ चर्ण ॥ डि ॥ णईइ । णईअ । णईअ । णईआ ठिअं ॥

अग्नीवो अग्निणो अग्नीशो अग्नीतो अग्नी । वाऊशो etc. : then
follows जसश्च श्री यूत्वं. 26 W स्त्रियां जरसोदोती. 27 This
sūtra is only found in BDE (D erroneously इसो वा both in
sūtr. and Comm.) and in the Prāk. Sanj. 27 So E ; B
मालाइ ; D मालस मालाई. 29 W टाडसिडुडीनामि-

॥ नातो ऽदातो ॥ २३ ॥

आत आकारांतस्य स्त्रीलिङ्गस्यानंतरं टाङ्गस्त्रीनां^{३०} अत् आत् इत्येतावादेशौ न भवतः । पूर्वेण प्राप्तो निषिध्यते ॥ मालाह मालाए । कर्म । धर्म । ठिर्म ॥

॥ आदीतो^{३१} बहूलं ॥ २४ ॥

त्रियामाकारांतादातः स्थाने आत् ईत् इत्येतौ बहूलं प्रयोक्तव्यौ ॥ सहमाणा सहमाणी^{३२} । हलद्वा हलद्दी । सुष्पणद्वा सुष्पणद्दी । छाद्वा छाद्दी^{३३} ॥

॥ न नपुंसके^{३४} ॥ २५ ॥

प्रथमैकवचने नपुंसके दीर्घत्वं न भवति । सौ दीर्घः पूर्वस्येत्यनेन इदुदंतयोः प्राप्त^{३५} पूर्वस्य दीर्घत्वं न नपुंसके इत्यनेन बाध्यते^{३६} ॥ दहिं महुं । हविं ॥ दधि । मधु । हविः ॥

॥ इन्द्रशसीर्दीर्घश्च ॥ २६ ॥

नपुंसके वर्तमानयोर्जशसोः स्थान ईदावेशो भवति पूर्वस्यच^{३७} दीर्घः ॥ वणाह । द्वाहीह । मज्जह ॥

30 W as before; the कर्म etc. are used to imply the instr. gen. and loc. cases, i.e., कृतं धनं स्थितं. 31 A आदीतो; B अदितौ; in the Comm. A has the same, B अत् (originally आत्) and ईत्. 32 AB have only this ex. 33 W then adds another sūtr. (s. 25) यत्तत्किम् ॥ बहुलमित्यनुवर्तते । यत्तत्किम् इत्येतेषु परतः आतः स्थान ईत्ययमादेशो भवति । त्रियामित्यनुवर्तते । प्रथमैकवचनवर्ज । ए आदेशश्च बहुलवचनात् ॥ जीए टीए कोए जोहिं तोहिं कीहिं । पक्षे जाए ताए काए जाहिं ताहिं काहिं ॥ यस्याः तस्याः कस्याः याभिः ताभिः काभिः D adds the six examples of the genitive to the preceding sūtra; cf. vi., 6. 34 W adds सौ दीर्घः पूर्वस्य. 35 सौ—बाध्यते given from DE (cf. S. 18); ABW om. and add धर्मं वर्मं in the ex. 36 AB only दीर्घश्च.

॥ नामंत्रणे सावोत्वदीर्घविंदवः^{३७} ॥ २७ ॥

आमंत्रणे गम्यमाने सो परत ओत्वदीर्घविंदवो न भवति । अत ओत्सोरित्योत्वं प्राप्तं । सुमिस्सुप्सु दीर्घ इति दीर्घः । सोर्वि दुर्नपुंसके इति विंदुर्नामः ॥ हे यच्छ^{३८} । हे अग्नि । हे वाउ । हे यण । हे दहि । हे मह ॥

॥ स्त्रियामात एत् ॥ २८ ॥

स्त्रियामामंत्रणे आतः स्थाने एत्वं भवति सौ परतः ॥ हे माले । हे साले ॥ अत्यस्य हल इति सीलोपः^{३९} ॥

॥ ईदूतोह स्वः ॥ २९ ॥

आमंत्रणे ईदूतोह सो^{४०} भवति ॥ हे णइ । हे यइ ॥

॥ सोर्वि दुर्नपुंसके^{४१} ॥ ३० ॥

नपुंसके वर्तमानस्य सोर्वि दुर्भवति ॥ यणे । दहिं । महं ॥

॥ अत आरः सुपि^{४२} ॥ ३१ ॥

अकारांतस्य सुपि परत आर इत्यादेशो भवति ॥ भक्तारो सोहइ । भक्तारं पेन्णसु । भक्तारेण कथं ॥

॥ मातुरात् ॥ ३२ ॥

मातृसंबन्धिन ऋकारस्याकारो भवति ॥ माभा सोहइ । माभं पेन्णसु । माभाइ कथं । माभाए ॥

॥ डजशसूदाडस्सुप्सु वा^{४३} ॥ ३३ ॥

जशसूदाडस्सुप्सु परत ऋकारस्य स्थाने उकारादेशो भवति वा^{४४} ॥

37 W सो. 38 AB om. masc. cx. 39 cf. iv., 6. 40 W adds स्त्रिवा. 41 W puts s. 30 after s. 26. 42 B स by mistake. 43 W उण् जशसूदाडसिडस्सु वा and transposes sūtras 32, 33. 44 The examples in AB are rather obscure, and the forms from भक्तार are only fully given in DE.

जस् । भत्तुणो भत्तारा ॥ शस् । भत्तुणो⁴⁵ भत्तारे ॥ टा⁴⁶ ।
भत्तुणा भत्तारेण ॥ डस् । भत्तुणो भत्तारस्म⁴⁷ ॥ सुप् । भन्सु⁴⁸
भत्तारेसु ॥ आरादिः पूर्ववत् ॥

॥ पितृभ्रातृजामातृणामरः ॥ ३४ ॥

पित्रादीनां सुपि परतः क्रतोऽरो भवति । आरापवादः ॥ पिअरं
पिअरेण । भाअरं भाअरेण । जामाअरं जामाअरेण ॥

॥ आच सौ⁴⁹ ॥ ३५ ॥

पित्रादीनामाकारो भवतिसौ परतः ॥ चकारादश्च ॥ पिआ
पिअरो । भाआ भाअरो । जामाआ जामाअरो ॥

[॥ राजश्च⁵⁰ ॥ ३६ ॥]

राजन्शब्दस्य आ इत्ययमादेशो भवति सौ परतः ॥ राआ ॥

[॥ आमंत्रणे वा विंदुः ॥ ३७ ॥]

राजन्शब्दस्य आमंत्रणे वा विंदुः स्यात् ॥ हे राअं । हे राअ ॥

[॥ जइशस्डसां णो ॥ ३८ ॥]

राज्ञ उत्तरेपां जस् शस् डस् इत्येतेपां णो इत्ययमादेशो भवति ॥
राआणो पेन्वति । राआणो पेन्व । राइणो धणं । रण्णो धणं ॥

[॥ शस एत् ॥ ३९ ॥]

राज्ञ परस्य शस ए इत्ययमादेशो भवति ॥ राए पेन्व ।
राआणो पेन्व ॥

[॥ आमो ण⁵¹ ॥ ४० ॥]

राज्ञ उत्तरस्यामः पण्योवहुवचनस्य णं इत्ययमादेशो भवति ॥

45 W भत्तुणे , A om 46 A ए, but C टा. 47 D (not E) भत्तुस्. 48 A भत्तुसु (?) 49 D आच 50 These sūtras on *rājan* (s 36—44) are only found in DEW ; W has a few variations , DE agree. 51 W puts S 40 after S. 43.

राआणं ॥

[॥ टा णा ॥ ४१ ॥]

राइ उत्तरस्याः टाविभक्तेः णा इत्ययमादेशः स्यात् ॥ राइणा ॥

[॥ डसश्च द्वित्वं वांत्यलोपश्च⁵² ॥ ४२ ॥]

राइ उत्तरस्य डसादेशस्य टादेशस्यच वा विकल्पेन द्वित्वं भवति । अंत्यस्यच लोपः ॥ रण्णी राण्णो घणं ॥ राइणा रण्णा कर्भ ॥

[॥ इद्वित्वे ॥ ४३ ॥]

वेति निवृत्तं । डसादेशस्य टादेशस्यच अकृते द्वित्वे राइ इत्वं भवति ॥ राइणो राइणा ॥ कृते द्वित्वे त्वित्वं न भवति ॥ रण्णो रण्णा ॥

[॥ आ णोणमोरडसि⁵³ ॥ ४४ ॥]

णोणमोः परयोः राओ जकारस्य आकारादेशः स्यात् । अडसि षष्ठ्यैकवचने न भवति ॥ राआणो पेफ्फति । राआणो पेन्य । राआणं घणं ॥ अडसीति किं ॥ राइणो रण्णो घणं ॥ शेषमदंतवत् ॥ राअं । राएहिं । राआ राआदो राआदु । राआदितो राआसुंतो । राअम्मि राए राएसु ॥ राजानं । राजभिः । राइः । राजम्यः । राहि । राजसु ॥

॥ आत्मनो ऽप्पाणो वा ॥ ४५ ॥

आत्मनो ऽप्पाण इत्यादेशो भवति ॥ अप्पा⁵⁴ । अप्पाणो ॥

[इत्वद्वित्ववजं राजवदनादेशे⁵⁵ ॥ ४६ ॥]

आत्मनो ऽनादेशे राजवत् कार्यं स्यादित्वद्वित्वे वर्जयित्वा ॥ अप्पा । अप्पाणो । अप्पणा । अप्पणो ॥ आत्मा । आत्मानः । आत्मना । आत्मनः ॥

52 W जलोपो वा. 53 W णोणयोरादडसि. 54 cf. iii., 48.
55 This sūtra is only found in DEW. ; W adds the forms
अत्ता अत्ताणो.

॥ ब्रह्माद्या आत्मवत् ॥ ४७ ॥

ब्रह्माद्याः शब्दा लक्ष्याणुसारेणात्मवत् साधवो भवन्ति ॥ वम्हा
वम्हाणो ॥ जुषा जुषाणो । अद्वा अद्वाणो⁵⁶ ॥ ब्रह्मन् । युवन् ।
अध्वन् एवमादयो लक्ष्याणुसारेणानुगन्तव्याः ॥

॥ इति वररुचिरुक्ते प्राकृतप्रकाशे लिंगविभक्त्यादेशः
पंचमः परिच्छेदः ॥

56 ACW आनदा आणदाणो ; A om. Sans. ; W explains it
by अनद्वान् ; B n.l.

॥ अथ षष्ठः परिच्छेदः ॥

॥ सर्वादेर्जस एत्वं ॥ १ ॥

सर्वादेरुत्तरस्य जस एत्वं भवति । ॥ सव्वे । जे । ते । के । कदरे ॥
सर्वे । ये । ते । के । कतरे ॥

॥ डेः स्विस्मिन्मिथाः^१ ॥ २ ॥

डेः सप्तम्येकवचनस्य सर्वादिपरस्थितस्य स्थाने स्मि^२ मि त्थ
इत्येत आदेशा भवन्ति ॥ सव्वस्मिं । सव्वस्मि । सव्वत्थ^३ ॥
इशरस्मिं^४ । इअरस्मि इअरत्थ^५ ॥ सर्यस्मिन् । इतरस्मिन् ॥

॥ इदमेतत्किंयत्तद्गुण इणा वा ॥ ३ ॥

इदं । एतत् । किं । यत् । तत् । इत्येतेभ्यः टा इत्यस्य इणादेशो
भवति वा ॥ इमिणा । एदिणा । किणा । जिणा । तिणा^६ ॥ पक्षे ।
इमेण । एदेण । केण । जेण । तेण ॥ अनेन । एतेन । केन । येन ।
तेन ॥

॥ आम एसिं ॥ ४ ॥

इदमादिभ्य उत्तरस्य आम एसिं इत्ययमादेशो वा भवति ॥
इमेसिं इमाण^७ । एदेसिं एदाण । केसिं काण । जेसिं जाण । तेसिं
ताण^८ ॥

॥ किंयत्तद्गो डस आसः ॥ ५ ॥

१ ABW स्मि for स्मं. २ ABW स्मि, but all have सव्वस्मिं ;
cf. S. 15. ३ A -त्था. ४ B -स्सि. ५ A -त्था. ६ So BD and
Hema-ch. ; AW कइणा जइणा वइणा. ७ A -णा for -ण in these
second forms; B -णं. ८ W adds छीलिगे ड्येताजि रूपाणि ॥
इमासिं । एदासिं । कासिं । जासिं । तासिं ॥

किं । यत् । तत् । पथ्य उत्तरस्य डस आस इत्ययमादेशो भवति
वा ॥ कास । कस्स ॥ जास । जस्स ॥ तास । तस्स ॥

॥ इद्दमः स्सा से^९ ॥ ६ ॥

इकारांतेभ्यः किमादिभ्य उत्तरस्य डसः स्सा से इत्येतावादेशौ
भवतः ॥ किस्सा । कीसे । कीमा । कीप । कीम । कीइ^{१०} ॥
जिस्सा । जीसे । जीमा । जीप । जीम । जीइ ॥ तिस्सा । तीसे ।
तीमा । तीप । तीम । तीइ ॥

॥ डेहिं^{११} ॥ ७ ॥

किमादिभ्य उत्तरस्य डेः हिं इत्ययमादेशो भवति वा ॥ कहिं^{१२} ।
कस्सिं । कस्मि । कथ ॥ जहिं^{१३} । जस्सिं । जस्मि । जथ ॥ तहिं^{१४} ।
तस्सिं । तस्मि । तथ ॥

॥ आहे इमा काले ॥ ८ ॥

किंयत्तद्गो डेः काले आहे इमा इत्यादेशौ वा भवतः ॥ काहे ।
जाहे । ताहे ॥ कइमा^{१५} । जइमा । तइमा ॥ कहिं^{१६} इत्यादयोऽपि ॥
कदा । यदा । तदा ॥

॥ चो^{१७} दो डसेः ॥ ९ ॥

किंयत्तद्गो डसेः चो दो इत्येतावादेशौ भवतः ॥ कचो । कदो ॥
जचो । जदो ॥ तचो । तदो ॥

॥ तद् ओध^{१८} ॥ १० ॥

9 W reads S. 6, डसः स्वातो जियां ॥ इकारांतेभ्यवात्तरांतेभ्यश्च यिदां
किमादिभ्य उत्तरस्य डसः स्सा से 'ityadeśāṁ vā bhaṭataḥ'; etc.,
after the ex. it adds दसम्पदत्वेन दसिदिप्रदणं (cf. v., 22, var.
lect.) cf. Lays. Inst., p. 321—3. 10 BW कीइ, and similarly
जीइ तीइ. 11 B कइमा etc. 12 BD सो for तो, and similarly
in Comm. 13 W तद् उप.

इदमो दकारेण सह डेः स्थाने दकारादेशो वा²⁵ भवति ॥ इह ॥
पक्षे । अस्मिं । इमस्मिं । इमस्मि ॥

॥ न त्थः ॥ १७ ॥

इदमः परस्य डेः त्थ इत्ययमादेशो न भवति ॥ डेः स्मिंस्मित्था
इति प्राप्ते प्रतिपिध्यते ॥ इह । अस्मिं । इमस्मिं । इमस्मि ॥

॥ तपुंसके खमोरिदमिणमिणमो ॥ १८ ॥

नपुंसकलिङ्गे इदमः खमोः परतः सविभक्तिकस्य इदं इणं इणमो
इत्येते त्रय आदेशा भवन्ति ॥ इदं । इणं । इणमो²⁶ धर्णं ॥

॥ एतदः सावोत्वं वा ॥ १९ ॥

एतच्छन्दस्य सौ परत ओत्वं वा भवति ॥ नित्ये प्राप्ते
विकल्प्यते ॥ एत्²⁷ । एत्तो ॥ एत्तः ॥

॥ एत्तो²⁸ डसेः ॥ २० ॥

एतदः परस्य डसेः एत्तो इत्ययमादेशो भवति ॥ एत्तो²⁹ । एदादो ।
एदादु । एदादि ॥ एतस्मात् ॥

॥ एत्तोत्ययोस्तलोपः³⁰ ॥ २१ ॥

एतदस्तकारस्य एत्तोत्ययोः परतो लोपो भवति ॥ एत्तो³¹ । एत्त्य ॥
॥ तथेतदोः सः सायनपुंसके ॥ २२ ॥

तच्छन्दस्य एतच्छन्दस्य यस्तकारः तस्य सकारादेशो भवति
अनपुंसके सौ परतः ॥ सौ पुरिसो । सा महिला । एत्त । एत्तो ।
एत्ता ॥ सायिति³² किं ॥ एदे । ते । एदं । तं ॥ अनपुंसक इति किं ॥
तं एदं धर्णं ॥

॥ अदसो दो मुः³³ ॥ २३ ॥

25 Added from DW. 26 A इणमं. 27 A एता (?) ;
W has as an ex. एदो एदं = एतत्. 28 DW तो. 29 BD
(not W) एतो. 30 DW तो-. 31 D एतो ; for these cf.
Lass., p. 129. 32 सायितिदि and its examples not in A.
33 A मू ; B मू.

अदसो दकारस्य सुपि परतो मु^{३४} इत्ययमादेशो भवति ॥ अमू
पुरिसो । अमू महिला । असूओ^{३५} पुरिसा । अमूओ^{३६} महिलाओ ।
अमु^{३७} वणं । अमूइं वणाइं ॥

॥ हश्च सौ^{३८} ॥ २४ ॥

अदसो दकारस्य सौ परतो हकारादेशो भवति ॥ अह^{३९} पुरिसो ।
अह महिला । अह वणं ॥ हादेशो ऽयमोत्वात्यविद्न् त्रिष्वपि
लिङ्गेषु परत्वाद्वाच्यते ॥

॥ पदस्य ॥ २५ ॥

अधिकारो ऽयं । आशब्दविधानात् । यदित् ङङ् मनुक्रमिष्यामः
पदस्य तद्भवतीत्येवं वेदितव्यं । तच्च तत्रैवोदाहरिष्यामः ॥

॥ युष्मदस्तं तुमं^{४०} ॥ २६ ॥

सावित्येष । युष्मदः पदस्य सौ परतः तं तुमं इत्येतावादेशौ
भवतः ॥ तं आगदो । तुमं आगदो ॥

॥ तुं चामि^{४१} ॥ २७ ॥

युष्मदः पदस्य अमि परतः तुं इत्यादेशो वा भवति । तुमंच^{४२} ॥
तुं पेफ्यामि । तुमं पेन्यामि ॥

॥ तुज्जे तुम्हे^{४३} जसि ॥ २८ ॥

34 AB मू. 35 So DE ; A om. ; B अमूओ ; W असू.
36 W अमूठ. 37 ॥ अमू. 38 cf. Lass. Inst., p. 327. 39 B
अहं throughout. 40 DE युष्मदस्तं तुवं and similarly in Comm.
41 ABC तंचामि ; DE तंचामि ; W (and the Prākṛ. Sanjīv.)
तुंचामि ;—if तं be correct, it must be the enclitic form (cf.
Lass. Inst., p. 328) but it is probably a mistake for तुं in
copying from an MS in the Bengali character. 42 W, तं
तुमंच ; DE seem to give तुमंच as a new sūtra, and add to this
in its Comm. चकारात् तं तुमंच. 43 MSS. ॥ here in the

युष्मदः पदस्य जसि परतः तुज्ज्ञे तुग्हे इत्येतावादेशौ भवतः ॥
तुज्ज्ञे आगदा तुग्हे आगदा ॥

॥ चोच शसि ॥ २९ ॥

शसि युष्मदः पदस्य चो इत्यादेशो भवति । चकारात् तुज्ज्ञे
तुग्हे च ॥ चो पेम्पामि ॥ तुज्ज्ञे तुमहे पेम्पामि ॥

॥ द्राङ्योस्तइ तए तुमए तुमे ॥ ३० ॥

युष्मदुत्तरयोः टा डि इत्येतयोः तइ तए तुमए तुमे इत्येत
आदेशा भवन्ति ॥ टा ॥ तइ तए तुमए तुमे कर्म ॥ डि ॥ तइ तए
तुमए तुमे विभ्रं ॥

॥ डसि तुमोतुह्तुज्ज्ञतुम्ह्तुम्माः ॥ ३१ ॥

युष्मदः पदस्य डसि तुमो तुह तुज्ज्ञ तुम्ह तुम्मा इत्येत आदेशा
भवन्ति ॥ तुमो पदं । तुह तुज्ज्ञ तुम्ह तुम्मा पदं ॥

॥ आङि च ते दे ॥ ३२ ॥

आङि तृतीयैक्यचने चकाराद् डसि च परतो युष्मदः पदस्य ते
दे इत्येतावादेशौ भवतः ॥ ते कर्म । दे कर्म ॥ ते घर्ण । दे घर्ण ॥

॥ तुमाइ च ॥ ३३ ॥

आङि युष्मदः पदस्य तुमाइ इत्ययमादेशो भवति ॥ तुमाइ
कर्म ॥

॥ तुज्ज्ञेदिं तुग्हेदिं तुम्मेदिं ॥ भिसि ॥ ३४ ॥

भिसि परतो युष्मदः पदस्य तुज्ज्ञेदिं तुग्हेदिं तुम्मेदिं इत्येत
आदेशा भवन्ति ॥ तुज्ज्ञेदिं तुग्हेदिं तुम्मेदिं कर्म ॥

following sūtras D generally has न्ह, the other MSS. ■ (cf. iii., 8) ; W generally writes इम्ह for उम्ह. 44 तुम्मा plain in CEW ; AB not clear, except in one ex. ; D reads तुम्मा, corrected in the margin to तुम्मा ; only D has तुम्ह, the others तुम्ह. 45 W adds चकाराद् इति च. 46 So MSS. plainly ; D as

॥ डसौ तत्तो तदत्तो^{४७} तुमादो तुमादु तुमाहि^{४८} ॥ ३५ ॥

डसौ परतो युष्मदः पदस्य तत्तो तदत्तो तुमादो तुमादु तुमाहि
इत्येत आदेशा भवन्ति ॥ तत्तो आगदो । तदत्तो तुमादो तुमादु
तुमाहि आगदो ॥ त्वदागतः ॥^{४९}

॥ तुम्हाहि^{५०}तो तुम्हासुतो भ्यसि ॥ ३६ ॥

युष्मदः पदस्य पञ्चमीबहुवचने भ्यसि तुम्हाहि^{५०}तो तुम्हासुतो
इत्येतावादेशौ भवतः ॥ तुम्हाहि^{५०}तो तुम्हासुतो आगदो ॥

॥ वो भे तुज्झाणं तुम्हाणमामि^{५१} ॥ ३७ ॥

आमि परतो युष्मदः पदस्य वो भे तुज्झाणं तुम्हाणं इत्येत
आदेशा भवन्ति ॥ वो धणं । तुज्झाणं तुम्हाणं धणं ॥

॥ डौ तुमम्मि ॥ ३८ ॥

युष्मदः पदस्य डौ परतः तुमम्मि इत्यादेशो भवति ॥ तुमम्मि
ठिअं ॥ पूर्वोक्ताश्च तद्वत्तत्त्वयश्चत्वारो ऽप्यादेशा भवन्ति^{५०} ॥

॥ तुज्झेसु तुम्हेसु^{५१} सुपि ॥ ३९ ॥

युष्मदः पदस्य सप्तमीबहुवचने तुज्झेसु तुम्हेसु इत्येतावादेशौ
भवतः ॥ तुज्झेसु ठिअं ॥

॥ अस्सदो हम्महम्महं सौ ॥ ४० ॥

अस्सदः पदस्य सौ परतो हं अहं अहं इत्येत आदेशा भवन्ति ॥
हं अहं अहं करेमि ॥

before, तुम्हेहिं, corrected in the margin; only D म्ह for ह्म
in the second form. 47 BD तत्तो तदत्तो, but B not so
originally. 48 AW-द्वयः as a compound; cf. s. 48. 49 So
BDE; A has वो भे तुज्झाणं तुम्हाणं आमि; W वो ते तुज्झाणं
तुम्हाणमामि; and similarly in the Comm. of each.
50 पूर्व—भवन्ति not in A; cf. S. 30 51 So BDW (and

॥ अहम्मिरमिच⁵² ॥ ४१ ॥

अमि परतो ऽस्मदः पदस्य अहम्मि इत्ययमादेशो भवति । सौ च ॥ अहम्मि पेन्स्व । अहम्मि करेमि ॥ मां प्रेक्षस्व । अहं करोमि ॥

॥ मं ममं ॥ ४२ ॥

अमोति वर्तते । अस्मदः पदस्य अमि परतो मं ममं इत्येतावादेशौ भवतः ॥ मं ममं पेन्स्व ॥

॥ अग्हे जदशसोः⁵³ ॥ ४३ ॥

अस्मदः पदस्य जदशसोः परतः अग्हे इत्ययमादेशो भवति ॥ अग्हे आगदा । अग्हे पेन्स्व ॥

॥ णो शसि⁵⁴ ॥ ४४ ॥

अस्मदः पदस्य शसि परतो णो इत्ययमादेशो भवति ॥ णो पेन्स्व ॥ अस्मान् प्रेक्षस्व ॥

॥ आङि मे ममाइ ॥ ४५ ॥

अस्मदः पदस्य आङि परतो⁵⁵ मे ममाइ इत्येतावादेशौ भवतः ॥ मे कर्म । गमाइ कर्म ॥

॥ झौच मह मय ॥ ४६ ॥

अस्मदः पदस्य झौ परतो मह मय इत्येतावादेशौ भवतः । चकारात्तृतीयैक्यवचनेय ॥ मह मय ठिभे । मह मय कर्म ॥

॥ अग्हेदि मिसि ॥ ४७ ॥

probably C); A तुमेसु तुम्येसु as in s. 37; A has तुमेसु in ex.

52 A अहमि in sūt. and ex.; W reads the sūt. अहम्मि अमि.

53 A leaf (sūtras 43—58) is here lost in A (cf. Last. Inst., p. 330); C has the missing sūtras, but often corrupt.

54 BCDE हे; W छे; Hemach. gives as his sūt. अग्हे अग्रो अग्ने हे रागा. 55 B दादिगो.

अस्मदः पदस्य भिसि अम्हेहिं इत्ययमादेशो भवति ॥ अम्हेहिं कर्त्तुं ॥

॥ मत्तो महत्तो⁵⁶ ममादो ममादु⁵⁷ ममाहि ङसौ ॥ ४८ ॥

अस्मदः पदस्य ङसौ परत एत आदेशा भवन्ति ॥ मत्तो गदो । महत्तो । ममादो ममादु ममाहि गदो ॥

॥ अम्हाहिंतो अम्हासुंतो भ्यसि⁵⁸ ॥ ४९ ॥

अस्मदः पदस्य भ्यसि परत अम्हाहिंतो अम्हासुंतो इत्येतावा-
देशौ भवतः ॥ अम्हाहिंतो अम्हासुंतो गदो ॥

॥ मे मम मह मज्झ ङसि ॥ ५० ॥

अस्मदः पदस्य ङसि परत एत आदेशा भवन्ति ॥ मे धर्णं । मम मह मज्झ धर्णं ॥

॥ मज्झ णो⁵⁹ अम्ह अम्हाणमम्हे⁶⁰ आमि ॥ ५१ ॥

अस्मदः पदस्य आमि परत एत आदेशा भवन्ति ॥ मज्झ⁶¹ णो अम्ह अम्हाणं अम्हे धर्णं ॥ अस्माकं धर्णं ॥

॥ ममम्मि डौ ॥ ५२ ॥

अस्मदः पदस्य डौ परतो ममम्मि इत्यादेशो भवति ॥ ममम्मि ठिभं ॥ पूर्वोक्तौ मह मए इत्येतौच⁶² ॥

॥ अम्हेसु सुपि⁶³ ॥ ५३ ॥

अस्मदः पदस्य सप्तमीयद्वयवचने सुपि परतः अम्हेसु इत्ययमादेशो भवति ॥ अम्हेसु ठिभं ॥

56 B ममत्तो. 57 B om. ; sūtras 48, 49 desunt in C. 58 B अम्हेहिंतो अम्हेसुंतो. 59 W मज्झाणो 60 BC om. अम्हे ; the Prāk. Sanj. om. मज्झ and varies between णो and णे. 61 BC मज्झाणो (in one word) ; W मज्झाणो ; E has no Comm ; only D मज्झ पणं णो पणं, which Hema-ch. confirms. 62 पूर्वे—तौच added from B ; cf. S. 46. 63 D अम्हेसु.

॥ द्वेदौ ॥ ५४ ॥

पदस्येति निवृत्तं । सुपीति वर्तते ॥ द्विशब्दस्य दो इत्ययमादेशो
भवति सुपि परतः ॥ दोद्विं । दोसु^{६४} ॥ द्वाभ्यां । द्वयोः ॥

॥ त्रेस्तिः^{६५} ॥ ५५ ॥

विशब्दस्य सुपि परतः ति इत्यादेशो भवति ॥ तीहि^{६६} ।
तीसु^{६७} ॥ त्रिमिः । त्रिषु ॥

॥ तिणि^{६८} जश्शस्भ्यां ॥ ५६ ॥

त्रिशब्दस्य जश्शस्भ्यां सह तिणि इत्यादेशो भवति ॥ तिणि
आगदा । तिणि पेन्त् ॥ जय आगताः । जौन्पेक्षत् ॥

॥ द्वेदुवे दौणि या ॥ ५७ ॥

द्विशब्दस्य जश्शस्भ्यां सह दुवे दौणि इत्येतायादेशौ भवतः ॥
दुवे कुणंति । दौणि कुणंति ॥ पक्षे दो कुणंति ॥ द्वौ कुस्तः ॥ दुवे
पेन्त् ॥ दौणि पेन्त् ॥ पक्षे दो पेन्त् ॥ द्वौ मेशत् ॥

॥ चतुश्चत्तारो चत्तारि ॥ ५८ ॥

चतुर्शब्दस्य जश्शस्भ्यां सह चत्तारो^{६९} चत्तारि इत्येतायादेशौ
भवतः ॥ चत्तारो चत्तारि पुरिसा कुणंति । चत्तारो चत्तारि पुरिसे
पेन्त्^{७०} ॥

॥ एषामामो एह^{७१} ॥ ५९ ॥

64 D दोसुं. 65 W (and the Prāk. Sanj.) द्वेदौ. 66 So
W ; 'the other MSS. द्वि-. 67 So CW ; the others त्रिषु
(D -सु). The Prāk. Sanj., Sanksh. Śāra, and Hema-ch. all
have i ; cf. Lass., Inst., p. 102. 68 B तिसि (sic) ; C तिणि ;
D त्रिणि ; E तिसि (sic) ; W त्रिणि ; cf. Lass., p. 319.
69 A recommences here ; cf. p. 55, note 2. 70 W ada
गितादो रेफतद्यस्योर्हः । तेन चउहि etc. 71 A throughout.

एषां द्वित्रिचतुः शब्दानामामः स्थाने षडं एत्ययमादेशो भवति ॥
दोण्डं घणं । तिण्डं घणं । चतुण्डं⁷² घणं ॥

॥ भूपो ऽदंतवत् ॥ ६० ॥

शेषः सुव्विधिरदंतवद्भवति⁷³ । अकारांताहमिसो हिं इत्ययमा-
देश उक्त इकारोकारांतादपि भवति । अग्गीहिं वाऊहिं । एवं
मालाहिं णाहिं यहुहिं । अजिस्म वाउस्म । अग्गीदो । वाऊदो ।
अग्गीदु । वाऊदु । एवं दोहिं तीहिं⁷⁴ चऊहिं ॥

॥ न डिङ्स्योरेदातौ ॥ ६१ ॥

इकारोकारांतानां⁷⁵ डिङ्स्योरदंतवद् एकाराकारौ⁷⁶ न भवतः⁷⁷ ।
अस्मिस्मि वाउस्मि । अग्गीदो वाऊदो । अग्गीदु वाऊदु । अग्गीहि
वाऊहिं⁷⁸ ॥

॥ ए⁷⁹ भ्यसि ॥ ६२ ॥

नेत्यनुवर्तते । भ्यसि परत इकारोकारांतयोरदंतवदेत्यं न
भवति ॥ अग्गीहिं तो वाऊहिं तो ॥ अग्गीसु तो । वाऊसु तो ॥

॥ द्विवचनस्य बहुवचनं ॥ ६३ ॥

सर्वासां विभक्तीनां सुपां तिकांश्च द्विवचनस्य⁸⁰ बहुवचनं

72 ACDE चतुण्डं ; W चतुण्डं , ॥ om. and confuses the
Comm. of ss. 59, 60. 73 So D ; A शेषेषु विधि-. 74 W
तीहिं ; the rest तिहिं ; cf. note 4, p. 57; max W चऊहिं ; A
चऊहिं , BDE चऊहिं . the other Gram. have &. 75 A इकारां-
ताद ; B -ताना ; W इकारार्थतानां . 76 cf. v. 6, 9.
77 W added व to the सूत्र, and, therefore, adds erroneously
here चकाराद् भिन्नि व. 78 The MSS. have अग्गीहि . etc., the
anuv. being optionally added or not by S. iv. 16.
79 ACDE (and the Prāk. Samj.) ए ; BW या ; and similarly
in the comm. ; cf. v. 12, and Lass. p. 310.

प्रयोक्तव्यं ॥ वृक्षौ । वच्छा ॥ वृक्षाभ्यां । वच्छेहि । वच्छाहितो ॥
वृक्षयोः । वच्छाण । वच्छेसु ॥

तिष्ठो यथा ॥ तिष्ठतः । चिद्वृत्ति ॥

॥ चतुर्थ्याः^{४०} पष्ठी ॥ ६४ ॥

चतुर्थोविभक्तेः स्थाने पष्ठीविभक्तिर्भवति ॥ घम्हणस्स^{४१} देहि ।
घम्हणाण देहि ॥ ब्राह्मणाय देहि । ब्राह्मणेभ्यो देहि ॥

॥ इति वररुचिरुक्ते प्राकृतप्रकाशे सर्वनाम
परिच्छेदः पष्ठः ॥

४० A चतुर्थ्या. ४१ A वंभण- ; D वम- (but corrected in marg.).

॥ अथ सप्तमः परिच्छेदः ॥

॥ तत्तिपोरिदेतौ^१ ॥ १ ॥

त तिप् इत्येतयोरेकैकस्य स्थाने इत् एत् इत्येतावादेशौ भवतः ॥
पढइ^२ पढप् । सहइ सहप् ॥ पठति पठते । सहति सहते ॥

॥ थास्तिपोः^३ सि से ॥ २ ॥

थास् सिप् इत्येतयोरेकैकस्य^४ स्थाने सि से इत्येतावादेशौ
भवतः ॥ पढसि पढसे । सहसि सहसे ॥

॥ इट्मिपोर्मिः^५ ॥ ३ ॥

इट् मिप् इत्येतयोः स्थाने मिर्भवति ॥ पढामि^६ । हसामि ।
सहामि ॥

॥ न्तिहेत्यामोमुमा^७ बह्वपु ॥ ४ ॥

बह्वपु वर्तमानानां तिङां स्थाने न्ति ह इत्या^८ मो मु म इत्येत
आदेशा भवन्ति ॥ प्रथमपुरुषस्य । रमन्ति^९ । पढन्ति । हसन्ति ॥
मध्यमस्य ॥ रमह । हसह । पढित्या^{१०} ॥ उत्तमस्य ॥ पढामो^{११}
पढमु । पढम ॥

१ BD ते. २ The MSS. often read पठ ; cf. ii., 24.

३ So MSS. ; it is reversed in the comm. of S. 5. ४ एकै-

not in A. ५ A मि. ६ A पढमि, etc. ७ AW ति in sūt. and

८ ABD इत्या आमो ; W इत्य अमो ; Hema-ch. and the

Prākṛita Sanj. have इत्या and मो, which seems better ; cf. S.

7; E has no comm. ९ The anusw. in these ex. erased in

A ; W seems to have रमन्ति, etc. १० ADE पढित्या ; B

पढीत्या ; W पढित्य cf. Lass., p. 336, and *infra*. sūt. 17.

११ E पढमो ; cf. S. 31.

॥ अत ए मे ॥ ५ ॥

नित्यार्थं वचनं यतो विशेषणं । ततिपोः सिप्यासोर् ए से
इत्यादेशावत एव परौ भवतः^{१२} । नान्यस्मात् ॥ ततिपोः । रमए
पदए ॥ सिप्यासोः । रमसे पदसे ॥ अत इति किं । होइ । भवति ॥

॥ अस्तेर्लोपः^{१३} ॥ ६ ॥

अस्तेर्धातोः धास्तिपोरादेशयोः परतो^{१४} लोपो भवति ॥
सुतो^{१५} सि । पुरिसो सि ॥ सुतो ऽसि । पुरुषो ऽसि ॥

॥ ^{१६}मिमोमुमानामधोहश्च^{१७} ॥ ७ ॥

मिमोमुमानामस्तेः परेषामधो हकारः प्रयोक्तव्यः । अस्तेश्च
लोपः ॥ गओ ग्हि । गअ ग्हो । गअ ग्हू । गअ ग्ह^{१८} ॥ गतो ऽसि ।
गताः स्तः ॥

॥ यक ईअइज्जौ ॥ ८ ॥

यकः स्थाने ईअ इज्ज इत्यादेशौ भवतः ॥ पढीअइ पढिज्जइ ।
सहीअइ सहिज्जइ ॥ पव्यते । पव्यते ॥

॥ नांत्यद्वित्वे ॥ ९ ॥

धातोरंत्यद्वित्वे सति यक ईअ इज्ज इत्यादेशौ न भवतः ॥
हस्सइ । गम्मइ ॥ गम्यते । हस्यते ॥ गमादीनां विकल्पेन
द्वित्वविधानात्^{१९} । द्वित्वविधान उक्तावादेशौ न भवतः । द्वित्वा-

१२ नित्य—भवतः from BD ; A is obscure here ; cf. SS. १, २, and Lass. Inst., p. 336 ; B has यावत् for यतो, and both have ततिपोः, as in S. १. W for 'nityartham-viśeṣanam' has 'niyamartham vacchanam'. १३ A अस्तेर्लोपः. १४ E परतोः ; A अस्तेर्धातोः परतः यास्तिपोर्लोपः. १५ A सुणो. १६ A om. मु in sūt. and comm. १७ W मप्ये in sūt. and comm. ; B n. l. १८ A gives the plur. ex. गअ द्वा गअो द्वा ; B has गअो throughout ; W adds samyogapūrvā brāhṃ ; cf. iv. १, note. १९ cf. viii., ५८ ; A merely quotes the sūt. ; the

विधाने तु भवत ब्रव ॥ गमोयइ । गमिज्जइ ॥

॥ न्तमाणौ^{१०} शतृशानचोः ॥ १० ॥

शतृ शानच् इत्येतयोरेकैकस्य न्त माण इत्येतावादेशौ भवतः ॥
पढंतो । पढमाणो । हसंतो^{११} । हसमाणो ॥

॥ ईच^{१२} स्त्रियां ॥ ११ ॥

स्त्रियां घर्तमानयोः शतृशानचोरीकारादेशो भवति । न्तमाणौ
च ॥ हसई । हसंती । हसमाणा ॥ वेवई । वेवंती । वेवमाणा ॥

॥ धातोर्भविष्यति हिः^{१३} ॥ १२ ॥

भविष्यति काले धातोः परो हिश्चब्दः प्रयोक्तव्यः ॥ होदिइ ।
हसिहिइ^{१४} ॥ होहिंति । हसिहिंति ॥ भविष्यति । हसिष्यति ।
भविष्यंति । हसिष्यंति ॥

॥ उत्तमे स्ता हाच ॥ १३ ॥

भविष्यत्युत्तमे स्ता हा इत्येतौ प्रयोक्तव्यौ । चकाराद् द्विश्च ॥
होस्सामि । होहामि । होहिमि । होस्सामो । होहामो ।
होहिमो^{१५} । इत्यादि ॥ भविष्यामि । भविष्यामः ॥

॥ मिना^{१६} स्सं वा ॥ १४ ॥

भविष्यत्युत्तमे मिना सह धातोः परः स्संशब्दः प्रयोक्तव्यो वा ॥
होस्सं । पक्षे होस्सामि । होहामि । होहिमि^{१७} ॥

rest is given from BD; W absurdly makes a new
sūtra of it, besides having it in Sect. viii. 20 DE त for-
न्त throughout. 21 The MSS. vary between सह and हस-
22 DW ईच; A इत्; B इव; all have ई in the ex., 23 AD
हि. 24 होहोइ हसिहोइ. 25 BDW add the pl. forms in
म and मु, हसामु etc. 26 W मिना. 27 D adds हसिस्सं etc.

[॥ मोमुमैहिस्मादिप्या^{२८} ॥ १५ ॥] ,

भविष्यति काल उत्तमे बहुवचनादेशस्य मो मु म इत्येतैः सह हिस्मा हित्था इत्येतावादेशौ वा^{२९} भवतः ॥ होहिस्मा होहित्था । हसिहिस्मा हंसिहित्था ॥ भविष्यामः । हसिष्यामः ॥ पक्षे । होहिमो । होस्मामो^{३०} । होहामो । हसिहिमो^{३१} । हसिस्मामो । हसिहामो । एवं मुमयोरपि^{३२} । इत्यादि ॥

[॥ ^{३३}कृदाश्रुयचिगमिरुदिदृशिविदिरूपाणां काहं दाहं सोच्छं वोच्छं^{३४} गच्छं रोच्छं^{३५} दच्छं वेच्छं ॥ १६ ॥]

भविष्यति काल उत्तमैकवचने कृष्णादीनां स्थाने यथासंख्यं काहं प्रभृतय आदेशा भवन्ति ॥ कहं करिष्यामि । दाहं दास्यामि । सोच्छं श्रोष्यामि । वोच्छं वक्ष्यामि । गच्छं गमिष्यामि । रोच्छं रोदिष्यामि । दच्छं द्रक्ष्यामि । वेच्छं वेत्स्यामि इत्यादि^{३६} ॥

[भ्रवादीनां त्रिष्वप्यनुस्वारयर्ज^{३७} हिलोपश्च वा ॥ १७ ॥]

ध्रु इत्येवमादीनां प्रथममध्यमोत्तमेषु त्रिष्वपि पुरुषेषु परतो भविष्यति काले सोच्छं इत्याद्य आदेशा भवन्ति । अनुस्वारं विहाय । हिलोपश्च वा ॥

सोच्छिह सोच्छिहिह । श्रोष्यति ॥ सोच्छिंति । सोच्छिहंति । श्रोष्यन्ति ॥ सोच्छिसि सोच्छिहिसि । श्रोष्यसि ॥ सोच्छिह्या । सोच्छिहित्था^{३८} । श्रोष्यथ ॥ सोच्छिमि । सोच्छिहिमि । श्रोष्यामि ॥

28 sūtras. 15—22 are only found in BDEW ; for sūt. 15, cf. Lass. Inst. p. 353. 29 BW om. 30 B होहिस्मामो (?). 31 DW om. 32 B gives these in full. 33 cf. Lass. p. 351 for this sūt. 34 B सोत्यं वोत्यं ; the other MSS. prefer छ. 35 So W ; BDE दच्छं. 36 W adds रूपमदद्यादन्यत्तापि । यथा मोक्षं पेक्षं । मोक्ष्यामि प्रेक्ष्यामि. 37 W om. अपि ; for sūt., cf. Lass., p. 353. 38 So BW ; DE -द् in both ex. ; cf. vii. 4.

सोच्छिमो । सोच्छिहिमो । सोच्छिमु । सोच्छिहिमु । सोच्छिम ।
 सोच्छिहिम । सोच्छिस्मामो । सोच्छिस्मामु । सोच्छिस्माक^{३९} ॥
 श्रीप्यामः ॥ एवं वोच्छादिरपि ॥

[॥ उत्सु^{४०} विध्यादिस्वेकस्मिन् ॥ १८ ॥]

विध्यादिस्वेकस्मिन्नुत्पन्नस्य प्रत्ययस्य यथासंख्यं उ ह्र मु इत्येत
 आदेशा भवन्ति^{४१} ॥ हसउ । हससु । हसमु^{४२} ॥ हसतु । हम ।
 हसानि ॥

[॥ न्नुद्धमो^{४३} बहुषु ॥ १९ ॥]

विध्यादिषु बहुषूपन्नस्य प्रत्ययस्य यथासंख्यं न्नु ह्र मो इत्येत
 आदेशा भवन्ति ॥ हसन्तु^{४४} । हसह । हसामो^{४५} ॥

॥ वर्तमानभविष्यदनद्यतनयोज्ज्वा^{४६} वा ॥ २० ॥

वर्तमाने भविष्यदनद्यतने विध्यादिषु^{४७} चोत्पन्नस्य प्रत्ययस्य ज्वा
 इत्येतावादेशौ वा भवतः । पक्षे यथाप्राप्तं । वर्तमाने तावत् ।
 होज्वा होज्वा । हसेज्वा हसेज्वा । पक्षे होइ हसइ^{४८} ॥ भविष्यदनद्यतने ।
 होज्वा होज्वा । पक्षे होहिइ इत्यादि ॥ विध्यादिष्वेवं^{४९} ॥

39 W adds सोच्छिहिमो -सु -म सोच्छिस्मा सोच्छिहिस्मा वोच्छिहिस्मा ; the
 Comm. in B is corrupt, but seems = W ; both further add
 vouchha at full length. 40 W उहिसु. 41 E adds त्विन्नुवर्तते.
 42 DE add वेहउ -सु -मु ; W's ex. are होउ हसउ । होहि हसहि ।
 होसु हससु, the last two = भवानि हसानि. It then adds आदि-
 प्रहयादामन्तरादयो ग्राह्याः ; II adds a very long Comm. apply-
 ing these forms at full length to the potent. 1st and 3rd
 pret, 1st fut. and bened. 43 W हु-. 44 W हसतु. 45 W
 हसमो. 46 Only W has -तनयोश्च ज्व- ; E has throughout
 adya for anadya ; cf. Lass. pp. 357, 358. 47 W adds
 चकारात् here. 48 BW add एवं पुरुषत्रये ऽपि एकवचनबहुवचन-
 रूपाणि बोद्धव्यानि which Hema-ch. also seems to allow. 49 So
 E ; D om. ; BW add as ex, 'होज्वा होज्वा । करेज्वा करेज्वा । with

[॥ मध्येच⁵⁰ ॥ २१ ॥

वर्तमानभविष्यदनद्यतनयोर्विध्यादिषु च घातुप्रत्यययोर्मध्ये ज्ञ
ज्ञा इत्येताच्चादेशौ वा भवतः⁵¹ ॥ वर्तमाने । होज्जइ होज्जाइ । पश्चै
यथाप्राप्तं⁵² । विध्यादिषु । होज्जउ होज्जाउ⁵³ । भवेदित्यादि⁵⁴ ॥

[॥ नानेकाचः⁵⁵ ॥ २२ ॥]

वर्तमानभविष्यदनद्यतनयोर्विध्यादिषु चानेकाचो धातोः प्रत्यये
परे मध्ये ज्ञ ज्ञा इत्येताच्चादेशौ न भवतः किंत्वतः एव भवतः ॥ हसइ
तुवरइ ॥ अंते यथा हसेज्ज⁵⁶ हसेज्जा तुवरेज्ज⁵⁷ तुवरेज्जा । एवमन्ये
ऽप्युदाहर्तव्याः⁵⁸ ॥

॥ ईअ भूते⁵⁹ ॥ २३ ॥

the following Sans. expl भवेत् कुर्यात् कुर्वीत भवतु भवतात् करीतु
कुरुतात् अभवत् अकरोत् अकुरुत वभूष चकार चक्रे इत्यादि । ; Hema ch
in his corresponding sūt. agrees with DE, but adds *anye tu
anyāsām apīcchanti* ; *hojja, bhavati, bhavet, bhavatu, abhavat,
abbhūt, habbhūva, bbuyāt bhavitā bhavisyati abhavisyadvā
stiyarthab.* 50 DE मध्यमे च. 51 E gives ex. without Comm.
52 Only W adds भविष्यति होज्जल-इ 53 DE om. 54 W
भवतु, B adds भवेत् भवतु etc, as in s 20 55 D (not E)
om. this sūt, and much of Comm, but it is supplied in
margin. 56 D हसिज्ज, E has s for e in all 57 D तुवरिज्ज.
58 BW om. and add पदेज्ज-ज्ञा । करेज्ज-ज्ञा 59 ADE इअ, B
ईअ, W has three sutras ईअ भूते ॥ भूते वर्तमानाद्भातो प्रचयस्य
ईअ आदेश स्यात् ॥ आसीअ । गेहीअ । हमीअ । पडोअ ॥ आसीत् ।
अप्रहीत् । अहसत् । अपठत् । इत्यादि । पुरुषतमरूपाणि एकवचनपह्वचन-
रूपाणि च बोद्धव्यानि, then follow एसाचो हीअ ॥ (s 24) and
इअ भूते ॥ भूते चाले भातो. प्रत्ययस्य इअ इत्यादेश । मासिम हगियं

भूते काले धातोः प्रत्ययस्य ईअ इत्ययमादेशो भवति ॥ ह्वीअ
हसीअ^{१०} ॥ अभवत् । अहसत् ॥

॥ एकाचो होअ^{११} ॥ २४ ॥

भूते काल एकाचो धातोः प्रत्ययस्य होअ इत्ययमादेशो भवति ॥
होहीअ^{१२} ॥ अभूत^{१३} ॥

॥ अस्तेरासिः^{१४} ॥ २५ ॥

अस्तेर्भूते काल एकस्मिन्नर्थे आसि इति निपात्यते ॥ आसि
राआ । आसि वह ॥ आसीद्राजा । आसद्वधूः ॥

॥ णिच एदादेरत् आत् ॥ २६ ॥

णिच् प्रत्ययस्य एकारादेशो भवति । धातोरादेरकारस्य च आत्
भवति ॥ कारेइ । हासेइ । पाढेइ ॥ कारयति । हासयति ।
पाठयति ॥

॥ आवे च ॥ २७ ॥

णिच आवे इत्ययमादेशो भवति । चकारात् पूर्वाक्तं^{१५} ॥
करावेइ^{१६} ।

पठिअ^१ । भासितं हसितं पठितं (W in fact gives the var. readings
of *one* sūt. as two); the copyists add anusw. wrongly, as
if the rule applied to the past participle (for which *vide*
s. 32), *cf.* Lass., p. 354; Hema-ch., the Pr. Sanj., and
the Sanksh. Sāra read ईअ. The Pr. Sanj. adds in Comm.,
satvesu purusesu satvesu vacchanesu, and expl. *bhūta*
by लुट् लट् and लिट्. 60 ADE भविअं हसिअं; B ह्विअं (*cf.*
viii., 1) करीअं हसीअं; none give Sans. expl.; the Pr.
Sanj. ह्वीअ. 61 A हिअ in sūt., but हीअ in Comm.; BDE
हीअं; W (and the Pr. Sanj.) हीअ; *cf.* Lass., p. 354.
62 W adds काहीअ एदाहीअ । चकार अदात्. Only in W; W
then adds a new sūt., ल्यप् कारे हीअ; see App. 64 A
only आसी. 65 Wएत्वं. 66 B कारा-; all the ex. in W have *ā*

हसावेइ^{६७} । पढावेइ^{६८} । कारावेइ^{६९} इत्यादि ॥

॥ आविः क्तकर्मभावेषु वा ॥ २८ ॥

णिच् आविरादेशो भवति वा क्तप्रत्यये परतो भावकर्मणोश्च ॥
काराविभं^{७०} हसाविभं पढाविभं । कारिभं हासिभं पाठिभं ॥
भावकर्मणोश्च कराविज्जइ । हसाविज्जइ । पढाविज्जइ । कारिज्जइ ।
हासिज्जइ । पाठिज्जइ ॥ कारितं । हासितं । पाठितं । कार्यते ।
हास्यते । पाप्यते ॥

[नैदावे^{७०} ॥ २९ ॥]

क्तभावकर्मसु णिच्प्रत्ययस्य एत् भावे इत्येताद्यादेशौ न भवतः ॥
कारिभं । कराविभं^{७१} । कारिज्जइ । कराविज्जइ^{७२} ॥

॥ अत आ मिपि वा ॥ ३० ॥

अकारांताद्धातोर् मिपि परत आकारादेशो भवति वा ॥
हसामि । हसमि ॥

॥ इध यहुषु ॥ ३१ ॥

मिपो यहुषु परतो ऽत इकारादेशो भवति । चकारादाकारश्च^{७३} ॥
हसिमो । हसामो । हसिमु । हसामु^{७४} ॥

॥ क्ते ॥ ३२ ॥

क्तप्रत्यये परतो ऽत इभंभवति ॥ हसिभं । पठिभं ॥

॥ एच^{७५} क्त्वा तुमुन्तव्यमधिष्यत्सु ॥ ३३ ॥

क्त्वा तुमुन् तव्य इत्येतेषु अधिष्यति काले च अत एत्वं भवति ।

67 B पटे-. 68 BD om. 69 W का-, and similarly á in all the ex. 70 This sūt. not in AC; B has it, but corrupt; W reads एनावे; DE as above (E adds क्त्वाव- in sūt.); the MSS. agree in Comm.; cf. Lass. pp. 360, 363. 71 EW काराविभं but कराविज्जइ. 72 BW add the forms of पठ and हस. 73 AD आच. 74 BW add हसिम हसाम. 75 BW एच.

चकारादिश्च ॥ हसेऊण हसिऊण⁷⁶ । हसेउं हसिउं । हसेअव्वं हसि-
अव्वं⁷⁷ । हसेहिइ हसिहिइ ॥

॥ लादेशो वा ॥ ३४ ॥

लकारादेशो परतो ऽत् एत्वं भवति वा ॥ हसइ हसइ । पढेइ
पढेइ । हसेँति हसंति । हसेउ हसउ ॥

इति धररुचिरुते प्राकृतप्रकाशे तिङ्गविधिर्नाम
सप्तमः परिच्छेदः ॥

76 AB -उण ; cf. iv., 24. 77 W हसेव्वं हसिव्वं.

॥ अथाष्टमः परिच्छेदः ॥

॥ भुवो होह्वौ ॥ १ ॥

भू सत्तायां । एतस्य धातोर्हो ह्र्व इत्येतावादेशौ भवतः ॥ होइ
हवइ । होति ह्वंति^१ ॥

॥ क्ते ह्रः^२ ॥ २ ॥

भुवः क्तप्रत्यये परतो ह्र इत्यादेशो भवति ॥ ह्रं^३ ॥

॥ प्रादेर्मघः ॥ ३ ॥

प्रादेरुत्तरस्य भुवो भव इत्ययमादेशो भवति ॥ पभयइ । उभयइ ।
संभयइ । परिभयइ ॥

॥ त्वरस्तुवरः ॥ ४ ॥

जित्वरा संभ्रमे । अस्य धातोस्तुवर इत्ययमादेशो भवति ॥
तुघरइ ॥

॥ क्ते तुरः ॥ ५ ॥

क्तप्रत्यये तुर इत्ययमादेशो भवति ॥ तुरिर्भं^४ ॥

॥ घुणो^५ घोलः ॥ ६ ॥

घुणघूर्ण^६ धमने । अस्य धातोर्घोल इत्ययमादेशो भवति ॥
घोलइ ॥

॥ घुनो णाल्लः^७ ॥ ७ ॥

१ BW add several more ex., II corrupt ; W होहिइ होउ etc.

२ A ह BD ह्र ; W ह . the Pr. Sanj. ह्र . ३ BD ह्रं . ४ A

पोतो ; D घूर्णो ५ A घुण वर्ण . ६ D for this तुदो सोलः ॥ तुद

प्रेरते भस्व धातोर्ल्ल इत्यादेशो भवति । झोणइ पझोणइ , E तुदेर्वणः

with ex. सोणइ पझोणइ ; B has both sūt. confused ; W has

पुद्ग्रेरणे । अस्य धातोर्णोह इत्ययमादेशो भवति ॥ णोहइ ।
पणोहइ ॥

॥ दूङ्गे दूमः ॥ ८ ॥

दूङ्ग परितापे । अस्य धातोर्दूमादेशो भवति ॥ दूमइ' ॥

॥ पटेः फलः ॥ ९ ॥

अटपटगतौ^९ । अस्य धातोः फल इत्ययमादेशो भवति ॥ फलिस्^९
हिअस् ॥

॥ पदेः^{१०} पालः ॥ १० ॥

पद गतौ । अस्य धातोः पाल इत्ययमादेशो भवति ॥ पालेइ^{११} ।

॥ वृपकृपमृपहृपामृतो ऽरिः ॥ ११ ॥

वृपादीनामृतः स्थान अरि इत्यादेशो भवति ॥ वरिसइ । अरि-
सइ । मरिसइ । हरिसइ ॥

॥ अतो ऽरः ॥ १२ ॥

अकारान्तस्म धातोर्ऋतः स्थान अर इत्यादेशो भवति ॥ अ ।
मरइ ॥ अ । सरइ ॥ वृ । अरइ ॥

॥ कृञः कुणो वा ॥ १३ ॥

कुञ्ज करणे । अस्य धातोः प्रयोणे कुणो वा भवति ॥ कुणइ ।
करइ ॥

first पुद्ग्रे णोलः with ex. णोलइ णोहइ । गमादित्वादित्त्वं ; then पुद्ग्रे
लोणः with ex. लोणइ पलोणइ ; the Sankh. S. (in Delius) has
पुद्ग्रे लोणः ; the Pr. Sanj. as in text 7 B adds दुम्मेइ. 8 A
(not C) अट परिगती ; B पटगतौ. 9 BW फलइ ; W om. हिअस्.
10 D पदे ; this sūtr. is supplied in marg. of A, but is in the
text of C. 11 BW add पालइ.

॥ जृभो^{१२} जंभाभः ॥ १४ ॥

जभ जृभी^{१३} गातचिनामे । अस्य धातोर्जंभाभ इत्ययमादेशो भवति ॥ जंभाभइ^{१४} ॥

॥ ग्रहेर्गेण्हः ॥ १५ ॥

ग्रह उपादाने । अस्य धातोर्गेण्हो भवति ॥ गेण्हइ ॥

॥ घेत्^{१५} त्यचातुमुन्तव्येषु ॥ १६ ॥

ग्रहेर्घेत् इत्ययमादेशो भवति र्कातुमुन्तव्येषु परतः ॥ घेत्तूण^{१६} । घेत्तुं । घेत्तव्यं ॥

॥ कृञः का भूतभविष्यतोश्च ॥ १७ ॥

भूतभविष्यतोः कालयोः कृञः का इत्ययमादेशो भवति । चकारात् क्चातुमुन्तव्येषु परतः ॥ काहीभ^{१७} काहिइ^{१८} । काऊण । काडं । काअव्यं ॥

॥ स्मरतेर्भरसुमरौ^{१९} ॥ १८ ॥

स्मृ चिंतायां । अस्य धातोर्भरसुमरौ भवतः ॥ भरइ । सुमरइ ॥

12 W जृभो ; B reads the sūt. जृभो जंभालः. 13 So D ; A om. जभ ; B जभि जृभि ; W जमोजृभि ; cf. Westerg., sect. 10, 29. 14 B जंभालइ. 15 W घेत् ; the others घे (the Pr. Sanj. घेत्) and so in Comm. Qy. घेत् (?) cf. iv., 23. 16 In the ex. ABCW have त (B once घेऊण ; cf. iv. 23) ; DE त, as घेत्तूण etc. ; cf. Mñich. Stenz., p. 22, 8. 17 A काहिभ्यं ; B कारिभ्य ; D काहिभ्य (altered to काहीभ्यं) EW काहीभ्यं ; W explains it by कृतं, but cf. note to vii., 24, where W gives काहीभ्य as an ex.=चकार ; the other MSS. have no Sans. expl. 18 E काहिभ्यं (and so D, but altered). 19 All the MSS. and the Sanksh. Sāra (cf. Delius, p. 11, note) मर ; A has सुमर also, but orig. सुमर like the rest.

॥ भियो^{२०} भावीहौ ॥ १९ ॥

जिमी भये । अस्य घातोर्भावीहौ भवतः ॥ भाइ । वीहइ ॥

[॥ जिघ्रतेः पापाओ^{२१} ॥ २० ॥]

घ्रा गंधग्रहणे । अस्य घातोः पा पाअ इत्यादेशौ भवतः ॥ पाइ
पाअइ ॥

॥ स्लै वावाओ^{२२} ॥ २१ ॥

॥ स्लै गालचिनामे^{२३} । अस्य घातोर्वावाओ भवतः ॥ वावो
वाअइ ॥

॥ तृपस्थिंषः ॥ २२ ॥

तृत तृप तृतौ । अस्य घातोस्थिपो भवति ॥ थिंपइ ॥

॥ जो जाणमुणौ^{२४} ॥ २३ ॥

ज्ञा अवयोधने । अस्य घातोर्जाणमुणौ भवतः ॥ जाणइ । मुणइ ॥

॥ जल्पेलौ मः ॥ २४ ॥

जल्प व्यक्तायां वाचि । अस्य घातोर्लकारस्य मकारो भवति ॥
जंपइ ॥

॥ घ्राध्यागानां ठाअज्ञाअगाथाः^{२५} ॥ २५ ॥

घ्रा गतिनिवृत्तौ । ध्ये चिंतायां । कै गै रै शब्दे । एतेषां ठाअ
ज्ञाअ गाअ इत्येत आदेशा भवन्ति ॥ ठाअंति । भाअंति^{२६} । गाअंति ॥

[॥ ठाअज्ञागाअ वर्तमानभविष्यद्विध्याद्येकवचनेषु^{२७} ॥ २६ ॥]

20 W भियो. 21 This sūt. not in AC; in DE it follows s. 21. 22 BW -वाअ. 23 W हर्षक्षये; cf. Westerg. sect. 22, §. 24 A om.; B ज्ञा; for *muna*, cf. Lenz, App. Crit., p. 15. 25 Aw जफ (W इफ); E ज; the Pr. Sanj. ऊ; and so in Comm. of each; D ग throughout in ss. 25, 26; B om. sūt., but gives ऊ in Comm. 26 A ऊ; DEW as before; B om. 27 This sūt. not in AC; W has only ठाअगाअ; E for ऊ has ग

प्राध्यागानां ठा झा गा इत्यादेशा भवन्ति चकारात् पूर्वोक्ताश्च
वर्तमानभविष्यद्विध्याद्येकवचनेषु परतः ॥ ठाइ ठाअइ । ठाहिइ
ठाअहिइ । ठाउ ठाअउ ॥ झाइ झाअइ । झाहिइ झाअहिइ । झाउ
झाअउ ॥ गाइ गाअइ । गाहिइ गाअहिइ । गाउ गाअइ ॥

[॥ खादिधाव्योः^{२८} खाधौ ॥ २७ ॥]

खाइ^{२८} भक्षणे । धावु^{२९} जवे^{३०} । एतयोर्धात्वोः खा धा इत्यादेशौ
भवतः । वर्तमानभविष्यद्विध्याद्येकवचनेषु ॥ खाइ । खाहिइ । खाउ ॥
धाइ । धाहिइ । धाउ ॥

॥ असेर्विसः^{३२} ॥ २८ ॥

असु गलसु अदने । अस्य धातोर्विसो भवति ॥ विसइ ॥

॥ चिन्नश्चिणः ॥ २९ ॥

चिञ् चयने । अस्य धातोश्चिणो भवति ॥ चिणइ ॥

- ॥ क्रीञ्^{३३} किणः^{३४} ॥ ३० ॥

क्रीञ् द्रव्यविनिमये । अस्य धातोः किणो भवति ॥ किणइ ॥

॥ वेः क्वेच^{३५} ॥ ३१ ॥

वेरुत्तरस्य क्रीञः क्वे आदेशः किणादेशश्च भवति ॥ क्वेइ । चि
क्विणइ ॥

(like D). 28 This sūt. not in AC ; B खाइधाव्योः ; W reads
sūt. खाइधाव्योः खा धा. 29 D खादि ; W खाद ; D om. भ-

30 So W ; B धाव ; D धावि. 31 D om. ; W गतिशुब्दोः

32 The MSS. have व्व (W व) here, but, as AB have व in
Connm., and E's Bengālī व्व is clear, Delius' व is probably
incorrect (घ, व्व and व being so alike in MSS.) : the MSS.

have व्व in ex. (W व). 33 D क्रिय.. 34 A क्रि- throughout.

35 W वेः वेणो वा ॥ with ex. विक्वेणइ विक्विणइ ; the Prāk.
Sanj. as in text.

॥ उद्धमः^{३६} उद्धमा ॥ ३२ ॥

ध्मा शब्दाग्निसयोगयोः । अस्य धातोस्तपूर्वस्य उद्धमा भवति ॥

उद्धमाइ^{३७} ॥

॥ अद्दो धो दहः ॥ ३३ ॥

अच्छन्दादुत्तरस्य दुधाब् धारणपोषणयोः । अस्य धातोर्दहादेशो भवति ॥ सहदह । सहदिभं ॥

॥ अवाद्वाहेर्वाहः^{३८} ॥ ३४ ॥

गाह्^{३९} विलोडने । अस्य धातोर्वादुत्तरस्य वाहादेशो भवति ॥ ओवाहइ । अववाहइ ॥

॥ कासेर्वासः^{४०} ॥ ३५ ॥

अवादित्यनुवर्तते । कास् शब्दकुत्सायां । अस्य धातोर्वादुत्तरस्य वासो भवति ॥ ओवासइ । अववासइ ॥

॥ निरो माडो माणः^{४१} ॥ ३६ ॥

माह् माने । अस्य धातोर्निष्ठत्तरस्य माणादेशो भवति । णिम्माणइ^{४२} ।

॥ क्षियो^{४३} क्षिजः^{४४} ॥ ३७ ॥

क्षि क्षये । अस्य धातोर्क्षिजो भवति ॥ क्षिजइ ॥

॥ मिदिछिदोरंत्यस्य न्दः^{४५} ॥ ३८ ॥

मिदिर् छिदिर् । एतोरंत्यस्य न्दो भवति ॥ मिंइ । छिंइ ।

॥ कयेर्दः^{४६} ॥ ३९ ॥

36 A उह ध्मा-; C उद्ध-; W उद्धमो ध्मा; B corrupt; for ध्मा: cf. Pān., vi., 4. 140. 37 B उद्ध-; W उद्धमाइ. 38 B गाहे. 39 A गायि; B -इ. 40 A वाहे- in sūc., but not in Comm., 41 A म्माणः. 42 B ओमाणा. 43 A क्षियो. 44 D क्षिय throughout, to which A is altered from क्षि-. 45 B दः but न्द in ex.; AB क्षंत्य for क्षंत-. 46 AW इ, B originally so;

कथ निष्पाके । अस्य धातोर्त्यस्य ढो भवति ॥ कढइ ॥

॥ वेष्टेश्च^{४७} ॥ ४० ॥

वेष्ट वेष्टने । अस्य धातोर्त्यस्य ढो^{४८} भवति ॥ वेष्टइ^{४९} ॥

योगविभाग^{५०} उत्तरार्थः ॥

॥ उत्समोर्लः^{५१} ॥ ४१ ॥

उत्संभ्यामुत्तरस्य वेष्टेरंत्यस्य लो भवति ॥ उव्वेल्लइ^{५२} ।

संवेष्टइ ॥

॥ रुदेर्यः ॥ ४२ ॥

रुदिर् । अस्य धातोर्त्यस्य वो भवति^{५३} ॥ रुवइ ॥

॥ उदो यिजः ॥ ४३ ॥

उत्पूर्वस्य विजेरंत्यस्य^{५४} वकारो भवति ॥ उव्विवइ^{५५} ॥

॥ वृधेर्दः^{५६} ॥ ४४ ॥

वृधु वर्धने । अस्य धातोर्त्यस्य ढो भवति ॥ वड्डइ^{५७} ॥

॥ हंतेर्मः^{५८} ॥ ४५ ॥

हंतेरंत्यस्य^{५९} म्मो भवति ॥ हम्मइ ॥

॥ स्पादीनां दीर्घता^{६०} ॥ ४६ ॥

B ढ ; E उ, but all have *kwather*. 47 AD वेष्टश्च. 48 Only B ढो ; E om. Comm. as usual. 49 The MSS. वेष्टइ (B वेष्टइ, E वेष्टइ) ; the doubling seems required by *iii.*, 51, and the clause योग-. 50 cf. *iii.*, 49. 51 ABW लः here and in Comm. ; cf. *iii.*, 50. 52 BD उव्वे-. 53 W-कारो here and in SS. 43, 44, and elsewhere. 54 Only W ओविजी etc. 55 B उव्विवइ. 56 AD वृधेर्दः (A is not clear, but the r proves that it is not द) ; W has दः ; B वृधे दः. 57 The MSS. as before W वड्डइ) cf. *iii.*, 51. 58 So MSS. ; Qy. मः (?) cf. Lass., p. 245, note. 59 W हन् हिंसागलोः—मकारो भवति । हिम्मइ । हंति. 60 In W this sūt.

रुपादीनां दौर्घता भवति ॥ रुसइ । तूसइ । सूसइ⁶¹ ॥ रुप्यति ।
तुप्यति । शुप्यति ॥

॥ चो⁶² अजनृत्योः ॥ ४७ ॥

अज नृतो । अनयोरंत्यस्य चो भवति ॥ वञ्चइ । णञ्चइ ॥

॥ युधिवुध्योर्झः ॥ ४८ ॥

युध संप्रहारे । युध अवगमने । अनयोरंत्यस्य शो⁶³ भवति ॥

जुञ्झइ । बुञ्झइ ॥

॥ रुधेन्धम्भौ⁶⁴ ॥ ४९ ॥

रुधिर् । अंत्यस्य न्धम्भौ भवतः ॥ रुन्धइ । रुम्मइ ॥

॥ मृदो लः ॥ ५० ॥

मृद क्षालने⁶⁵ । अस्य धातोरंत्यस्य लो भवति ॥ मलइ ॥

॥ शद्लृपत्योर्धः⁶⁶ ॥ ५१ ॥

शद्लृ शातने पल्लृ पतने । अनयोरंत्यस्य डो भवति ॥ सउइ ।

पडइ ॥

॥ शक्रादीनां द्वित्वं ॥ ५२ ॥

शक्ल शक्तौ । इत्येवमादीनां द्वित्वं भवति ॥ सकइ । लगइ ॥

शक्नोति । लगति⁶⁷ ॥

॥ स्फुटिचल्योर्वा ॥ ५३ ॥

स्फुट चिरुसने । चल कंपने । अनयोरंत्यस्य वा द्वित्वं भवति ॥

फुटइ फुडइ⁶⁸ । चलइ चलइ ॥

follows S. 51 ; in Comm. BW add रुप रोप etc. 61 W adds
पूसइ=पुप्यति. 62 B throughout व्व (?) 63 W इमादेशो.
64 So ACW ; BDE read न्धस्सौ, with ex. रुत्सइ. 65 W
चोदे. 66 W-पल्लोर्धः ; the *l* is a later add. in BD, but the
orig. text of AE ; the Pr. Sanj. has रुदि-. 67 W adds
गम्मइ । रुम्मइ=गच्छति । द्यते cf. var. lect. s. 8) and then
gives s. 58. 68 A फडइ ; BDEW फुटइ ; the Pr. Sanj. फुडइ

॥ प्रादेर्मौलिः ॥ ५४ ॥

प्रादेरुत्तरस्य मीलो ऽन्त्यस्य⁶⁹ द्वित्वं भवति वा ॥ पमीलइ⁷⁰ ।
पमीलइ ॥

॥ भुजादीनां क्वातुमुन्तव्येषु लोपः ॥ ५५ ॥

भुज⁷¹ इत्येवमादीनां क्वातुमुन्तव्येषु परतो ऽन्त्यस्य लोपो
भवति ॥ भोत्तूण⁷² । भोत्तुं । भोत्तव्वं ॥ चिदः । देत्तूण । वेत्तुं ।
वेत्तव्वं ॥ रुदः । रोत्तूण । रोत्तुं । रोत्तव्वं ॥

॥ भ्रुहृजिलूध्रवां⁷³ णो ऽन्त्ये ह्रस्वः ॥ ५६ ॥

भ्रु थ्रवणे । हृ दानादाने⁷⁴ । जि जये । लृञ्⁷⁵ छेदने । धूञ्
कंपने । इत्येतेषामन्त्ये णः प्रयोक्तव्यः । दीर्घस्य ह्रस्वो भवति ॥ सुणइ ।
हणइ । जिणइ । लुणइ⁷⁶ । धुणइ ॥

॥ ७७ भावकर्मणोर्व्यश्च⁷⁷ ॥ ५७ ॥

एषां भावकर्मणोरन्ते व्यश्च⁷⁸ प्रयोक्तव्यः ॥ चकाराद् णश्च ॥
सुव्यइ सुणिज्जइ । ह्रव्यइ ह्रणिज्जइ । जिह्वइ जिणिज्जइ । लुव्यइ
लुणिज्जइ । ध्रुव्यइ ध्रुणिज्जइ⁷⁹ ।

॥ गमादीनां⁸⁰ द्वित्वं वा ॥ ५८ ॥

quoting ii., 20. 69 So DW ; AB प्रादेरंलस्य मीलो ; E om.
Comm. ; only W gives an ex. besides प्र. 70 D ; ABE
पमीलइ ; W पम्मिनइ पम्मिअइ । णिम्मीलइ णिम्मोअइ. 71 W adds
वेति निवृत्तं. 72 W भोत्तूण । भोत्तुं । भोत्तव्वं, but न in the other
ex. ; DE have त in all the ex. cf. *infra*, transl. note.
73 W भ्रुहृजिमध्रुवां णो ह्रस्वः (sic placed after s. 14 !).
74 BD -नयोः ; W दाने. 75 W लृञ् शब्दे. 76 W सुणइ=मपने.
77 W भावकर्मणोः as an *adbikāra* with no ex. 78 A -व्य ; D
corrupt. 79 AB व- ; but only B व in the ex. 80 D om.
both. 81 W puts this sū. after s. 52 with ex. गमइ रम्मइ
रम्मइ गमइ रमइ रमइ explained by गच्छति रमते रमयति ; cf. viii., 9,

गमादीनां धातूनां द्वित्वं वा भवति ॥ गम्मइ गमिज्जइ । रम्मइ
रमिज्जइ । हस्सइ हसिज्जइ ॥ गम्यते । रम्यते । हस्यते ॥

॥ लिहेर्लिज्जः⁸² ॥ ५९ ॥

लिह आस्वादने । अस्य धातोर्लिज्जो भवति भावकर्मणोः ॥
लिज्जइ ॥

॥ हृकोर्हरिकीरौ⁸³ ॥ ६० ॥

हृञ् हरणे । डुकृञ् करणे । अनयोर्हरिकोरौ भवतो भावकर्म-
णोरर्थयोः⁸⁴ ॥ हीरइ । कीरइ⁸⁵ ॥

॥ ग्रहेर्दीर्घो⁸⁶ वा ॥ ६१ ॥

ग्रहेर्धातोर्दीर्घो वा भवति । भावकर्मणोरर्थयोः ॥ गाहिज्जइ ।
गौहिज्जइ ॥

॥ क्तेन दिण्णादयः⁸⁷ ॥ ५२ ॥

where all refer it to the passive ; the rest om. Sans. expl.
here. 82 So A ; DE लिहेर्ज्जः with ex. लिहइ ; BW have a
diff. sūt. ; B (and the Pr. Sanj.) दुहिलिहिवहो दुज्जलिज्जवज्जः
(the ज्ज written in B म् ; cf. Del., p. 12, note ; the Pr.
Sanj. -युज्ज) with ex. दुज्जइ लिज्जइ वज्जइ ; W दुहिलिहिवहो
दुहिलिहिवुद्धाः with ex. दुहइ लिहइ वुहइ. 83 W (and pr. Sanj.)
हम्पृप्पो-. 84 A om. 85 Here follows a sūt. in BW, not in
ACDE ; ॥ शो एज्जणवी (B-ने) वा ॥ शा अवबोधने । इत्यस्य धातो-
र्येज्ज एव इत्यादेशौ भवतः भावकर्मणोः । एज्जइ एवइ । पत्ते जाणिमइ ।
मुणिमइ । शायते ; W has शानृत्थोर्येज्जणवी ॥ जा अवबोधने मृती गात्रविनामे ।
अनयोर्भावे एज्जणवी भवतः । एज्जइ एज्जइ । शायते नृत्यते. 86 W for this
sūt. ग्रहेर्धातोर्दीर्घः ॥ with ex. वेधइ गेहिहइ. 87 So EW
and D orig. ; AB दिण्ण- here and in ex

दिष्ण इत्येवमादयः कप्रत्ययेन सह निपात्यन्ते ॥ दुदाञ् दाने ।
दिष्णं ॥ रुदिर् । रुष्णं⁸⁸ ॥ असौ⁸⁹ । हित्यं⁹⁰ ॥ दह । दह्⁹¹ ॥
रंजि । रत्तं⁹² ॥

॥ विदेर्विसूरं ॥ ६३ ॥

खिद दैन्ये । अस्य⁹³ विसूरो भवति ॥ विसूरइ⁹⁴ । विरहेण
विसूरइ घाला ॥

॥ कुघेर्जूरः⁹⁵ ॥ ६४ ॥

कुध कोपे । अस्य जूरी भवति ॥ जूरइ ॥

॥ चर्चैश्चंपः⁹⁶ ॥ ६५ ॥

चर्च अच्ययने । अस्य धातोश्चंपो भवति ॥ चंपइ ॥

॥ तसेर्वजः ॥ ६६ ॥

तसौ उह्वेगे । अस्य धातोर्वजो भवति ॥ यजइ⁹⁷ ॥

॥ मृजेर्लुभसुषी⁹⁸ ॥ ६७ ॥

मृजू शुद्धौ । अस्य धातोर् लुभ सुष इत्यादेशौ भवतः । लुभइ ।
सुषइ⁹⁹ ॥

88 AB हणं. 89 MSS. हसि; cf. S. 66. 90 So BDE; A हित्यं W तत्य (in Sect. ix. W has a sūt. हित्यं मीहित-
भीतयोः). 91 AE (and prob. B) दह; D prob. दह्; W दह; cf. Mál. M., p. 115. 2. B adds दुह । दुह (1).
92 So BW; A रत्तं (1); D रत्तं; E रत्तं. 93 W continues
to add *bbāve* or *karmāni* in the Comm. to each sūt., cf. s.
57, var. lect. 94 DW om. the rest. 95 So BDEW
(suppl. in D in marg.). A and Pr Sanj मूरः; C n.l.
96 BDE चर्च 97 After this B has a new sūt. तपेरंघः with
ex. तपइ । तपणोति; W gives after s. 62 तपेरंघः ॥ तप
तपणोति । अस्य धातोर् तपेति दम्नादेशो भवति ॥ दम्पइ तपणोति ॥
98 So AD; B सुष-in sūt. and Comm., but मूर-in ex.;
W reads मृजेर्लुभसुषी. 99 W मूरइ मूरइ=मूरयो; B gives Sanj.

॥ बुद्धखुण्णौ¹⁰⁰ मसृजेः ॥ ६८ ॥

दुमसृजो शुद्धौ । अस्य घातोर् बुद्धाखुण्णौ भवतः ॥ बुद्धइ¹⁰¹ ।
खुण्णइ ॥

॥ दशैः पुलअणिअक्कअवक्खाः¹⁰² ॥ ६९ ॥

दशैर् प्रेक्षणे । अस्य पुलअणिअक्कअवक्खा भवन्ति ॥ पुलअइ ।
णिअक्कइ । अवक्खइ ॥

॥ शकैस्तरअतीराः¹⁰³ ॥ ७० ॥

शक्नु शक्तौ । अस्य घातोः तर अतीर इत्येन आदेशा भवन्ति ॥
तरइ । वजइ । तीरइ ॥

॥ शेषाणामर्दतता ॥ ७१ ॥

शेषाणां लुप्तानुबन्धानामर्दतता भवति ॥ भमइ । चुंवइ¹⁰⁴ ॥

॥ इति धररुचिहृते प्राकृतप्रकाशे घात्वादेश
परिच्छेदौ ऽष्टमः ॥

मार्जति. 100 A बुद्ध- ; CDE (and Pr. Sanj. ?) बुद्ध- ; W
बुत्तवत्थो ; the sūt. deest in B ; the Sanksh. S. बुत्तखुण्णो (cf.
Del.) 101 ACDE as in sūt. ; W बुत्तइ रवुत्तइ ; B om.
102 W दशैर्दीप्तपुलण्णइणिअक्कावक्खाः ॥ with ex. दीप्तइ । पुलइ ।
णिइइ । णिअइइ । अवक्कइ ॥ हरयते ॥ It also adds कर्मणि in the
Comm. ; cf. 63. note. 103 So ADE (the second ex. in
A may be वजइ) ; B शकैस्तरअवतीराः ॥ with ex. तरइ ।
अवरइ । तीरइ । शक्नोति शक्यति-तै ; W has शकैस्तरावतीराः ॥ with
कर्मणि in Comm. and ex. तरइ । अवइ । तीरइ ॥ शक्यते ; BEW
then add (supplied in a later hand in the marg. of D)
एवमन्ये ऽपि । अनेन घात्वादेशप्रकरणेन अन्ये ऽपि द्विवाशब्दादेशा
योद्धव्याः । यथा मृजेः जामइ (BW add मार्षि) । विवतेः पाहइ ।
इत्यादि खण्डमूलां ॥ The Pr. Sanj. gives this as a sūt. but its
Comm. is very corrupt. 104 BW, for चुंवइ give हसइ ; W
refers both ex. to the passive ; BW (and Pr. Sanj) then

॥ अथ नवमः परिच्छेदः ॥

॥ निपाताः ॥ १ ॥

अधिकारो ऽयं । वक्ष्यमाणा निपातसंज्ञका वेदितव्याः । संस्कृता-
नुसारेण निपातकार्यं वक्तव्यं ॥

॥ ह्रं दानपृच्छानिर्धारणेषु ॥ २ ॥

ह्रं इत्ययं शब्दो दानपृच्छानिर्धारणेष्वर्थेषु निपातसंज्ञो भवति ॥
दाने यथा । ह्रं गेण्ह अप्पणो जीमं ॥ पृच्छायां । ह्रं साहसु'
सन्भायं ॥ निर्धारणे । ह्रं ह्रवसु तुण्हिको ॥ ह्रं गृहाणात्मनो जीधं ।
ह्रं कथयं साधुषु सद्भाव्यं । ह्रं भव तूष्णीकः ॥

add a new Sūtr. अजादेशो यद्वलं ॥ ; W's¹ comm. is, अजिति
प्रत्याहारः । धातूनामजादेशाः पूर्वोक्ते यद्वलं स्युः । अचि तावत् । मुहइ सोहइ ।
मुहइ सोहइ । मुहइ सोवइ । बुद्धइ सोद्धइ । मुहइ मोहइ । मुनइ पोसइ । दहइ
रोहइ । मुसइ (W रा-) सोसइ ॥ बहति । मुखयति । स्वपिति । ऊचते ।
मुग्रति । पृच्छति । रोहति । भिसिति ॥ , B's Comm. धातूनामजादेशाथ
(B -देश) यद्वलं । अवग्यावत् । उवइ सोवइ वइइ । आदेशाः । मरइ मुनइ ।
ओवाइ अरवाट्टे (sic) ओवाइ अववाइ वाहइ । अपवाति वायुः ; the Pr.
Sanj.'s Comm. very corrupt. १ BD स्तव्यं ; in this book
AD are chiefly followed, particularly in the ex., where B
often differs, and W. almost always; W has several new
sūtras (see App.) and often a different order. २ W
-निराकरणेयुः. ३ So BDW; AE ग्राहयुः. ४ Only BW give
Sans. expl. ; both have वयस, but only W ग्राहयु also.

॥ विअ वेअ^५ अवधारणे ॥ ३ ॥

विअ वेअ इत्तेतावधारणे निपातसंज्ञौ भवतः ॥ एवं विअ । एवं वेअ ॥ एवमेव^६ ॥

॥ ओ सूचनापश्चात्तापविकल्पेषु ॥ ४ ॥

ओ इत्ययं शब्दः सूचनापश्चात्तापविकल्पेषु निपातसंज्ञौ भवति ॥ ओ^७ चिर अस्ति ॥ गाथासु द्रष्टव्यः^८ ॥

॥ इरकिरकिला अनिश्चिताख्याने ॥ ५ ॥

इर किर किल इत्येते शब्दा अनिश्चिताख्याने निपातसंज्ञका भवन्ति ॥ पेफज इर तेण हदो । अज्ज किर तेण ववसिओ । अअं किल सिचिणओ^९ ॥ प्रेक्षस्व किल तेन हतः । अद्य किल तेन व्यवसितः । अयं किल स्वप्नः ॥

॥ हं फलु^{१०} निश्चयवितर्कसंभावनेषु^{११} ॥ ६ ॥

हं फलु । इत्येतौ निश्चयवितर्कसंभावनेषु निपातसंज्ञकौ भवतः ॥ हं रक्कसो^{१२} । गरुओ फलु भारो ॥ हं राक्षसः । गुरुः खलु भारः ॥

॥ णवरः केवले ॥ ७ ॥

णवर इत्ययं शब्दः केवले ऽर्थे निपातनसंज्ञौ भवति ॥ णवर^{१३} अन्नं ॥

॥ आनंतये णवरि ॥ ८ ॥

5 Ex conject. ; A विअ चेअ (वेअ in ex.) ; BDW विअ चेअ ; E ठिअ वेअ ; In Hema-ch, MS. a has एअ चेअ विअ व्व अवध- ; but b च for व ; the Pr. Sanj. चिअ चेअ ; cf. Lass., p. 189. 6 Only in B ; W has as ex. हं चिअ । तुमं चिअ । अयमेव तमेव. 7 So ABDE ; II adds ओ इयं गणिअं । ओ एव्वमिणणह-अलं (?) ; W, as usual, diff. 8 BW om. 9 So BW ; AD -ए ; only W has any Sans, expl. 10 W रु. 11 W विनिध-. 12 So A ; BD em. ex. 13 A एवर- ; B om. ; W एवर मुहं तथ एणे.

णवरीत्ययं शब्द आनन्तर्ये निपातसंज्ञो भवति ॥ णवरि ॥

॥ किणो प्रदने¹⁴ ॥ ९ ॥

किणो इत्ययं शब्दः प्रदने सिपातसंज्ञो भवति ॥ किणो धुवसि¹⁵ । किणो हससि ॥ किन्तु धूयसे । किन्तु हससि ॥

॥ अचो¹⁶ दुःखसूचनासंभावनेषु ॥ १० ॥

अचो इत्ययं शब्दो दुःखसूचनासंभावनेषु निपातसंज्ञो भवति ॥ दुःखे । अचो कज्जलरसरंजिपहिं मच्छीहि¹⁷ ॥ सूचनायां । अचो अचरं विभ ॥ संभावने । अचो णमिअ अत्तुं¹⁸ ॥ अहो कज्जलरसरंजिताभ्यामक्षिभ्यां अहो अपरमिअ । अहो एनमियात्तुं ॥

॥ अलाहि निवारणे¹⁹ ॥ ११ ॥

अलाहि इत्ययं शब्दो निवारणे निपातसंज्ञो भवति ॥ अलाहि कलहलेसेण²⁰ । अलाहि कलहयधेण²¹ ॥ अलं कलहलसेन । अलं कलहयधेन ॥

॥ अइ घले²² संभाषणे ॥ १२ ॥

- 14 W किणो कोस किन्तु परिप्रदने and gives it after s.
15 B om.; D and prob. A धुवसि; the ध्व is conject.
to suit s. viii. 57; none give Sans. expl. 16 DE
अचो; B varies अचो and अचो; W has अचो दुःखसूचनासंभावनेषु,
and also after s. 2, अचो दुःख-. 17 A om. 18 Ex conject
(cf. s. 16); ABD एमियात्तुं (or-त्तं) E-त्तुं; BD give the
Sans. expl. as above. 19 W निवारणे. 20 These ex. corrupt;
A अलमंतेण B अलहसेतेण (the *lete* erased); D अलमंतेण;
E om.; W as above. 21 A अलमंतेण; B अलमंतेण
expl. by अलाहि पूर्वोक्तं अलहयधेन; D अलमंतेण; E om.;
AD om. Sans.; W quite diff. 22 W अइघले.

अइ वले इत्येतौ शब्दौ संभागणे निपातसंज्ञौ भवतः ॥ अइ मूलं पसूसइ । वले किं कलेसि अवले^{२३} ॥ अपि मूलं प्रशुष्यति । वले किं कलयसि । अवले^{२४} ॥

॥ णवि वैपरीत्ये ॥ १३ ॥

णवि इत्ययं शब्दो वैपरीत्ते निपातसंज्ञो भवति ॥ णवि तह पइसइ^{२५} वाला । विपरोतं तथा ग्रहसति वाला ॥

॥ सू^{२६} कुत्सायां ॥ १४ ॥

सू इत्ययं शब्दः कुत्सायां निपातसंज्ञो भवति ॥ सू सिविणो ॥ धिक् स्वप्नः ॥

॥ रे अरे हिरे संभापणरतिकलहाक्षेपेषु ॥ १५ ॥

रे । अरे । हिरे । इत्येते शब्दाः संभापणरतिकलहाक्षेपेषु निपातसंज्ञा भवति यथासंख्यं ॥ रे मा करेहि । णाओ सि अरे । दिट्ठो सि हिरे ॥ रे मा कुरुण ॥ नागोऽसि अरे । दिट्ठो ऽसि हिरे ॥

॥ म्मिवमिवविआ^{२७} इवार्थे ॥ १६ ॥

म्मिव मिव विअ इत्येते शब्दा इवार्थे निपातसंज्ञका भवन्ति ॥

23 This ex. corrupt in AD, B as above, W has अच्छ गमसु=अपि गच्छसि (1) 24 Here follows in B a new sūt (added by a later hand in the marg. of D) not in ACE, W gives ॥ after s. 6, अव्वो (D अपो throughout) अम्मो (B असो throughout) दु खाच्चेपविसाप्पनेषु with ex अव्वो (B अवो) असो दाणि पडिक्कल मे देव्व । अव्वो अम्मो कि करेसि । अव्वो अम्मो पत्थरसिता माणुमी जादा, cf. Boethd. Sak p 11, 17, note, for avuo, cf. s. 10, supra. 25 AC पइसिअ, with no Sans expl. (cf vii., 23 1), W diff. 26 W शु. 27 AC म्मिवमिवविआ, ॥ म्मिवमिवविआ, D altered form A to B in sūt but not in ex; E corrupt, with no ex,

गअणं^{२८} मिमच । गअणं^{२९} मिव । गअणं विम कसणं ॥ गगनमिव कृष्णं ॥

[॥ अज्ज आमंत्रणे^{३०} ॥ १७ ॥

अज्ज इत्ययं शब्द आमंत्रणे निपात्यते ॥ अज्ज महाणुहाव किं करोसि ॥ अहो^{३१} महानुभाव किं करोपि ॥

॥ शेषः संस्कृतात् ॥ १८ ॥

उक्तादन्यः शेषः । प्रत्ययसमासतद्धितलिङ्गवर्णकादिविधिः^{३२} शेषः संस्कृतादयगतस्य । इह ग्रन्थविस्तरमयात्र दर्शितः ॥

॥ इति वररुचिरुक्ते प्राकृतप्रकाशे निपातसंज्ञाविधिर्नाम
नवमः परिच्छेदः ॥

W मिरमिमविम ; Hemach. has मि वि वि वि म् व विम इरापे वा.
28 A -ए for -रं in each ex. 29 This sūt. is only found in
BDEW (added in the marg. of D). 30 So W; the others
om. 31 W -वत्तहत्तंति.

॥ अथ दशमः परिच्छेदः ॥

॥ पैशाची ॥ १ ॥

पिशाचानां भाषा पैशाची । साच लक्ष्यलक्षणाभ्यां स्फुटी-
क्रियते ॥

॥ प्रकृतिः शौरसेनी^१ ॥ २ ॥

अस्याः पैशाच्याः प्रकृतिः शौरसेनी । स्थितायां^२ शौरसेन्यां
पैशाचीलक्षणं प्रवर्तयितव्यं ॥

॥ घर्गाणां तृतीयचतुर्थयोर्युजोरनाद्योराद्यौ ॥ ३ ॥

घर्गाणां तृतीयचतुर्थयोर्घर्णयोस्त्युक्तयोरनाद्यौ घर्णमानयोः स्थाने
आद्यौ प्रथमद्वितीयौ भवतः ॥ गङ्गर्न^३ । मेखो । राचा । णिच्छरो^४ ।
वटिस्^५ । दसवतनो^६ । माथवो^७ । गोपिंतो । कैसपो । सरफत्त ।
सलफो^८ ॥

अयुजोरिति किं ॥ संगामो । घग्धो^९ । इत्यादि ॥ अनादायिति
किं । गमर्न । इत्यादि ॥ गगर्न^{१०} । मेघ । राजा । निर्मर्^{११} । घडिश ।
दशवदन^{१२} । माधव^{१३} । गोर्विंद । कैशव । सरभस । शलभ । संग्राम ।

१ BDW always स-. २ So DW; B स्थितौ; A इप्तिता (marg. correction). ३ E has only the first two ex. ४ A राचणकरो (?); BW राचा णिकरो; D -णिच्छरो. ५ BDW वटिस्. ६ A दश-; BDW add वतन. ७ AD here add वत्त्या expl. in D by वच्चा (but both are marked in D as spur.); B has वत्तो with no Sans.; W om. ८ A -फा. ९ So DW and A orig. (altered to द-); B corrupt. १० Only BDW give Sans. ११ Ex conject. (as an ex. of व् seems intended, although properly it should not be a conjunct); BD निर्जर् W निगड. १२ BDW add वदन. १३ D adds वच्चा; cf. note 7.

व्याघ्र । गमन ॥

॥ इवस्य पिवः¹⁴ ॥ ४ ॥

इवशब्दस्य स्थाने पिव इत्ययमादेशो भवति ॥ कमलं पिव
मुखं¹⁵ ॥

॥ णो नः ॥ ५ ॥

णकारस्य स्थाने नकार इत्ययमादेशो भवति ॥ तलुनी । तदणी¹⁶ ॥

॥ एस्य सटः ॥ ६ ॥

ए इत्यस्य स्थाने सट इत्ययमादेशो भवति ॥ कसटं मम घट्ट¹⁷ ॥

कट्टं मम वर्तते ॥

॥ अस्य सनः ॥ ७ ॥

अ इत्यस्य स्थाने सन इत्ययमादेशो भवति ॥ सनानं¹⁸ ।
सनेदो¹⁹ ॥

॥ र्यस्य रिभः²⁰ ॥ ८ ॥

र्य इत्यस्य स्थाने रिभ इत्ययमादेशो भवति ॥ भारिभा²¹ भार्या²² ॥

॥ षस्य ज्ञः²³ ॥ ९ ॥

ज्ञ इत्यस्य स्थाने ज्ञ इत्ययमादेशो भवति ॥ विज्ञानो ।
सव्यज्ञो²⁴ ॥ विज्ञात । सर्वज्ञ ॥

॥ कन्यायां न्यस्य ॥ १० ॥

कन्याशब्दे न्यस्य स्थाने ज्ञ²⁵ इत्ययमादेशो भवति ॥ कञ्जा ॥

॥ उज²⁶ श²⁷ ॥ ११ ॥

14 So MSS. 15 ADW-हं (but A orig. खं like B) ;
cf. Lass p. 443. 16 Only W gives Sans. 17 A घट्टि ;
W घट्टि ; only W gives Sans. 18 B सननी. 19 Only in
A. 20 W रिभा ; B रीभा in sūt., but रिभ in Comm.
21 So W ; AD भरिभा ; B मरीभा. 22 Only in W. 23 B
ज्. in sūt. and ex. 24 B om. ; only W gives Sans. 25 B
ज्. 26 D ज्ञ (and perhaps A). 27 B य (?) ; W य.

ज्जशब्दस्य शौरसेनीसाधितस्य घ इत्ययमादेशो भवति ॥
कच²⁸ ॥ कार्य²⁹ ॥

॥ राक्षो राचि टाडसिडस्डिपु³⁰ वा ॥ १२ ॥

राजनशब्दस्य टा डसि डस् डि³¹ इत्येतेषु परतो राचि
इत्ययमादेशो वा³² भवति ॥ राचिना रज्जा । राचिनो रज्जो ।
राचिनि रज्जि³³ ॥ एतेष्विति किं ॥ राचा । राचानं । रज्जो³⁴ ॥

॥ त्कस्तून³⁵ ॥ १३ ॥

त्काप्रत्ययस्य स्थाने तून³⁶ इत्ययमादेशो भवति ॥ दातूनं ।
कातूनं । घेतूनं³⁷ ॥

हृदयस्य हितअकं³⁸ ॥ १४ ॥

॥ हृदयशब्दस्य हितअकं निपात्यते ॥ हितअकं हरसि मे तलुनि ॥

॥ इति घररुचिकृते प्राकृतप्रकाशे पैशाचिको नाम
दशमः परिच्छेदः ॥

28 BW कचं (B n.l.) 29 BD om. 30 B -डिपुपु वा ;
W डिपुपु वा , the पु in A corrected to ड in marg. 31 B
om. डि ; W adds सु. 32 AW om. 33 So D except राज्ञा-
जो-जि ; A राचिना रज्जा । राचिनि रज्जि ; B राचिना राज्ञा राचीनो
राज्ञी राज्ञसु (sic) ; W टा राचिना रज्जा । डसि डस् । राचीनो
राचीनो । डिपु राचिमि राचिपु. 34 A रज्जो (added in marg.) ;
B इज्जो (sic) ; W रज्जे ; D om. 35 B त्का तूनं. 36 B तून ;
W तून. 37 The only ex. in BDEW is घेतून ; BD (not in
AE) then add सुनाहि सुना टाठीति किं (B ठीति किं) सुनचि सिट
इति किं चनतु (?) ; W has a new sūt. लोटि सिपोराहि वा ॥
घातोर्लोति परतः सिप आहि इत्यादेशो भवति । सुनाहि सुना । लोट्ठीति
किं । सुनसि । इति किं सुनतु । शृणुहि शृणु शृणोपि शृणोतु ।
38 A-यकं throughout.

॥ अथैकादश परिच्छेदः ॥

मागधी ॥ १ ॥

मागधानां^१ भाषा मागधी । लक्ष्यलक्षणाभ्यां स्फुटी क्रियते ॥

॥ प्रकृति शौरसेनी ॥ २ ॥

अस्या मागध्याः प्रकृतिः शौरसेनीति चेदित्यं ॥

॥ पसोः शः ॥ ३ ॥

पकारसकारयोः स्थाने शो भवति ॥ भाशे । घिलाशे^२ ॥ मापः ।
घिलासः ॥

॥ जो यः ॥ ४ ॥

जकारस्य यकारो भवति ॥ यायदे^३ ॥ जायते ॥

॥ चवर्गस्य स्पष्टता^४ तयोच्चारण^५ ॥ ५ ॥

चवर्गो यथा स्पष्टस्तयोच्चारणो भवति ॥ पलिचप^६ । गदिदछले ।
घियले^७ । जिझले^८ ॥ परिचयः^९ । शृद्धीतछलः । विजलः । निम्रं^{१०} ॥

॥ दृदयस्य दृढकः ॥ ६ ॥

1 B मग- , only BW have a Comm to S5. 1, 2, E gives only the sūtras throughout. 2 ABD -शो in both ex., cf. 1: 10 3 A यायदे, and adds याच्चा-जाया 4 BD चवर्गस्पष्टता, Lassen (p 397) conj. *aspassata*, the Sanksh. S has *manāgucchebaryab* 5 So MSS, A altered to -च, E om. sūtr. A सो for ए in all the ex 6 A रिचप 7 BW इज 8 BW इज 9 Only BW give Sans. Lassen proposes परिचय (p 397)

हृदयस्य स्थाने हृदको भवति ॥ हृदके आलले^{१०} मम^{११} ॥ हृदये
आदरो मम^{१२} ॥

॥ यज्जयोर्यः^{१३} ॥ ७ ॥

यकार्जकारयोः स्थाने य्यो भवति ॥ कप्ये^{१४} । दुप्यणे ॥ कार्यं ।
दुर्जनः ॥

॥ क्षस्य स्तः ॥ ८ ॥

क्षस्य स्थाने स्ककारो भवति ॥ लस्कशे^{१५} । दस्के^{१६} ॥ राक्षसः ।
दक्षः ॥

॥ असदः सौ हके हगे अहके^{१७} ॥ ९ ॥

असदः स्थाने सौ परतो हके हगे अहके इत्येत आदेशा
मयनि^{१८} ॥ हके हगे अहके भणामि ॥ अहं भणामि ॥

॥ अत इपेतौ लुक्च^{१९} ॥ १० ॥

साधित्यनुवर्तते । अकारांताच्छास्त्रौ परत इकारैकारौ भवतः ।
पक्षे लोपश्च ॥ एशि^{२०} लाया । एश पुलिशे । एश पुलिश ॥ एष
राजा । एष पुरुषः ॥

॥ टांतादुश्च ॥ ११ ॥

10 A आलले. 11 A adds हृदके मंतेमि. 12 om. Sans.;
BW add हृदयमात्तलं (B मालं) आसमंतालिभिति या (?). 13 D -र्जः;
B -ज्जः; but both tw in Comm. 14 A o for e; W कप्यं;
D कप्या दुर्जनौ; ABW give Sans. 15 MSS. -चे. 16 From
BW. 17 BDEW (and the Sanksh. S. in Lass., p. 393) om.
अहके; cf. Sak., Williams' ed. p. 217; Bochtl. 18 BDW
इत्येतौ स्तः. 19 W वा for च. 20 These ex. are from W; B
has अशि लाया । ए पुतीसो पुश पुलिशा; A > इस्ते सपदि । एवे आसा
(D एशि समा) एवे पुलिसे (D एशि पुलिसे) एश पुलिशा (D एशे पुलिसे)
एश रमा (एशे ममा); only W gives Sans.

कप्रत्यान्ताच्छन्दात्सौ परत उकारश्च^{२१} भवति ॥ चकाराद् इदेतौ
लुक्च ॥ हशिदु । हशिदि । हशिदे । हशिद^{२२} ॥ हसितः ॥

॥ असौ ह्यो वा दीर्घत्वंच ॥ १२ ॥

इसः षष्ठ्येकवचनस्य स्थाने हकारादेशो वा भवति ।
तत्संयोगेच दीर्घत्वं ॥ पुलिशाह^{२३} धणे । पुलिशश्च धणे ॥ पुण्यस्य^{२४}
धनं ॥

॥ अदीर्घः संयुद्धौ^{२५} ॥ १६ ॥

अदतादित्येष । अदन्ताच्छन्दादकारो दीर्घो भवति संयुद्धौ ॥
पुलिशा आगच्छ^{२६} । माणुशा आगच्छ ॥ संयुद्धाविति किं ।
पगृहणश्च^{२७} धणे ॥ ब्राह्मणस्य धनं ॥

॥ चिद्वस्य चिष्ट^{२८} ॥ १४ ॥

चिद्वस्य स्थाने चिष्ट^{२९} इत्ययमादेशो भवति ॥ पुलिशे
चिष्टदि^{३०} ॥ पुण्यस्तिष्ठति^{३१} ॥

॥ कृष्णमृदगमां^{३२} कस्य डः ॥ १५ ॥

डुहृञ् फरणे । मृदगमाण्यागे । गम्लू^{३३} गनौ । पतेषा कप्रत्ययस्य
स्थाने डकारो भवति ॥ षडे । मडे । गडे ॥ एतः । मृतः । गतः^{३४} ॥

21 W-न स्यात्. 22 AD हमिदा (AD स for स throughout); B's ex arc हशिदु हमि हमिद, W as in text.
23 All but W confuse स and श 24 W वाणं (i) 25 E एरक्षी (i) 26 Lassen (p 397) prefers ह्य to एव, the MSS have ए. but they cannot be relied on 27 ABD वमणस्य (altered in A to माणुस), W वदणस्य (cf var lect vi 64)
28 BE-ट, D टः, A चिट, W चि 29 D ट, B चिट (sic), A चिट 30 A चिट, B नड, D चिटदि, W चिटदि, A adds मणुसे (sic) चिटदि. इत्यदि 31 Only in W
32 BW मृग् 33 BDW मृग् मृग् 34 BW add ३ मृत इत्यनेन दातुं ॥ इत्यनेन मने दातुं इत्यनेन मने. इति

॥ त्को दाणिः ॥ १६ ॥

त्काप्रत्ययस्य स्थाने दाणि^{३५} इत्ययमादेशो भवति ॥ शहिदाणि^{३६}
गडे । कदिदाणि^{३७} आभडे ॥ सोद्दा^{३८} गतः । कृत्वागतः ॥

॥ शृगालस्य शिभालाशिभालेशिभालकाः^{३९} ॥ १७ ॥

शृगालश्चन्द्रस्य स्थाने शिभालादय आदेशा भवन्ति ॥ शिभाला^{४०}
आभछदि । विभाले आभछदि । विभालके^{४१} आभछदि ॥ शृगाल
आगच्छति ॥

॥ इति वररुचिकृते प्राकृतप्रकाशे मागध्याय्य
एकान्शः परिच्छेदः ॥

कडे (B-हो) ; Hema-ch. gives this sūt. in his Sauraseni chapter. 35 BDW-णिर्. 36 MSS. स- 37 Only in A.

38 So BDW. 39 B अ for आ in sūt. throughout, but not in ex. ; A शिभला orig. 40 AB शिभ- 41 A-क.

॥ अथ द्वादशः परिच्छेदः ॥

॥ शोस्सेनी^१ ॥ १ ॥॥ प्रकृतिः संस्कृतं^२ ॥ २ ॥॥ अनादावयुजोस्^३ तथयोर्दधौ ॥ ३ ॥॥ व्यापृते^४ ङः ॥ ४ ॥॥ पुत्रे^५ ऽपि क्वचित् ॥ ५ ॥॥ इ गृध्रसमेपु^६ ॥ ६ ॥॥ ग्रहण्यविहयहकन्यकानां^७ प्यसन्धानां^८ ज्ञो^९ वा ॥ ७ ॥॥ सर्वज्ञोद्भितज्ञयोर्णः^{१०} ॥ ८ ॥

१ BDW स-; Book xii. has no Comm. in ABCDE; W gives a Comm. but full of gross errors, and of no authority; cf. Lass. App. pp. 49—58. with the Sanksh. S. quoted there: several sūt. are very corrupt. 2 B -ते. 3 MSS. -युजः (D orig. -जो); BE add अपिकारे ऽयं (added in marg. of D) and then give तथयो- as a new sūt.; W also divides them, अनादावयुजः ॥ अनादी वर्तमाना वर्णां गुरे अगं-युजाः प्रमोक्षय्याः । वगणो पण्यं । वृष्टः पण्य, then तथयोर्दधौ 4 B -इते; W -वृतेर्ऽः. 5 So EW; A पुतो; BD पुतो ऽः 6 BE ताते 7 BW om. यह. 8 So BW; D n.l.; A न्यायः 9 A यो, BW जो; C यो, D जो; E यो; cf. Lass. App., p. 53. 10 A -इति गिनदोर्णः; B -इति गिनोर्णः; D -इति गिनोर्णः; W -इति तदोर्णः; only E इति तदोर्णः; cf. iii., 5.

॥ त्क¹¹ इयः ॥ ९ ॥

॥ कृगमोर्दु¹² आ¹² ॥ १० ॥

॥ णिर्ज्जेशसोर्वा¹³ क्लीवे¹⁴ खरदोर्घश्च ॥ ११ ॥

॥ भो भुवस्तिडि¹⁵ ॥ १२ ॥

॥ न लृटि ॥ १६ ॥

॥ ददातेर्दे¹⁶ । ददस्स लृटि ॥ १४ ॥

॥ दुक्कमः करः ॥ १५ ॥

॥ स्थश्चिद्धः¹⁷ ॥ १६ ॥

॥ स्मरते¹⁸ सुमरः ॥ १७ ॥

॥ हरोः पैन्खा¹⁹ ॥ १८ ॥

॥ अस्तेरच्छः²⁰ ॥ १९ ॥

॥ निपात्ति²¹ ॥ २० ॥

१: ABEW एका; W इय. १२ W दुय; AD दुयः (१); B हु-. १३ W णिज्ज for णिर्, with ex. कमलाणिज्ज=कमलानि etc. १४ A क्लीवे; cf. Lass. p. 54. १५ W तडि; E om. s. १२-३१. १६ Lassen's conject.; AC ददाते दो. ददस्स लृटि; B ददाते दे. ददस्स लृटि; D ददातेर्दे. ददम इत्यस्य लृटि; W has two sūc. ददस्तेदे. तच्छन्दस्य तेदे आदेशो भवति. तेदो गदो. तेदे पुच्छ. तेदेण किं and then ददातेर्दे दस्य लृटि. दाधातोः वकारस्य लृटि परतो दे आदेशो भवति. देस्तदि etc. १७ A -द्यः; B -ठः; CW -ठः; D -द्यः. १८ A स्थ-. १९ A न. २० BW (and A?) अस्तेरछः; C अस्तेरुः; D अस्तेरकः (१). २१ Ex conject.; ABC सिपा यै; B मिपा यै; W मिपि यः ॥ मिपि परतो अच् धातोः य आदेशो भवति. यम्मि; Hema-ch. and the Sanksh. S.

॥ भविष्यति मिषा स्म वा^{२२} स्वरदीर्घत्वंच ॥ २१ ॥॥ स्त्रियामित्थी^{२३} ॥ २२ ॥॥ एवस्य जेव्य^{२४} ॥ २६ ॥

॥ इवस्य विव ॥ २३ ॥

॥ अस्मदो जसा यञ्च ॥ २५ ॥

॥ सर्वनाम्नां हे सित्या^{२५} ॥ २६ ॥॥ धातोर्भायकर्तृकर्मसु^{२६} परस्मैपदं ॥ २३ ॥॥ अनंत्य^{२७} एष ॥ २८ ॥॥ मिषो लोटिच^{२८} ॥ २९ ॥

give no help 22 Ex conject. (cf. Lass App. p. 56) ; AC भविष्यति (the व in A altered to ग in a later hand ; C has ग) मिषाति (ठि only added in marg. A) गंवा- ; D भुवः भिष्यति मिषागवा (the त् partially erased) ; ॥ भुवः भिष् भिष् वागावा ; W भुवः भिष् भिष् भिष् वागा वा- with ex. भवामि-दि-मि-धः. 23 A -सि. 24 AC मेव (A orig. जेव ?) ; B जेव्य ; DW जेव्य. 25 Corrupt ; AC हे मिता ; D -ज्वा ; B हे मिता ; W reads सूत. सर्वनाम्नां हेः ॥ सर्वनाम्ना- राद्गानां यदुभ्योऽप्यस्य वचं ह्यस्यो भवति ॥ गव्यवचं वचं गव्यवचं गव्यवचं ॥ गव्यवचं etc. ; Lassen, p. 57, proposes हेः मिषो or मिषिणः. W absurdly adds मिषोः before धातो- (W धातो-.) from १, २६, and restricts this var. to दिष् and सुष्. 27 ACD अनंत्य एष ; B अनंत्य एष (१) ; W अनंत्य एष ॥ मिषोर्भायकर्तृकर्मसु रिहितं स्यात्तद्वचं ह्यु चान्तं एव स्यात् ; Q. अनंत्य एष (१) cf. Lass. App. p. 57. 28 A मिषो लोटि च ; BCDW मिषो लोटि च (D लोटि, लोटि) ; W's Corrupt. ॥ लोटि धातोः इति एव स्यात् . इति धातोः इति एव स्यात् . इति धातोः इति एव स्यात् .

॥ आश्चर्यस्याच्छरिभं^{२९} ॥ ३० ॥

॥ प्रकृत्या^{३०} दोलादंडदशनेषु^{३१} ॥ ३१ ॥

॥ शेषं माहाराष्ट्रीवत्^{३२} ॥ ३२ ॥

॥ इति चरुचिह्नते प्राकृतप्रकाशे मनोरमायां वृत्तौ

भामहविरचितायां शौरसेनीलक्षणं नाम

द्वादशः परिच्छेदः

समाप्तः ॥

29 A -रोअं. 30 Lassen's conject. p. 58 (cf. II, 35) : ABCD प्रकृ, W प्राकृतौ and in Comm. -प्राकृत शब्दः प्रयोज्यः.
31 So W, ACD दोदण्डदशनेषु (A has a mark of omission over दो), B दोलादण्डदशनेषु. 32 W म.

For Hema chandra's sūtras on the Sauraseni dialect, see App. C.

Note: P. 30, Eng. Tr. After the commentary, of S. 49 add: The ^h has occasionally dropped in ^l in part of the impression, I have noticed elsewhere *muggo*, *nitthāro*, *nollob jno*. Similarly the *e* in *stbāne* and *leśena*.

ENGLISH TRANSLATION.

Sanskrit: —

samrddhi, 'prosperity'; prakata, 'manifest', abhiyāti, 'family', manasvinī, 'a wise woman', pratipad, 'the first day of a lunar fortnight,' sadṛkṣa, 'like', pratisparddhi, 'a rival',² prasupta, 'asleep', prasiddhi, 'fame'; aśva, 'a horse.'

This is a class of words which can only be determined by observing the forms used in classical authors.

IDISATPAKVASVAPNAVETASAVYAJANAMṚ- DANGĀNGAREṢU (3)

In the words *isat*, etc., *i* is substituted for the first *a*. The 'optionally' of the former rule does not apply to this.

isi, pikkam, sivino, vediso, viano, muingo, ingālo.

īsat, 'little', pakva, 'cooked', svapna, 'sleep', verasa, 'a ratan', vyajña, 'a fan', mrdāga, 'a drum', angāra, 'charcoal.'

LOPO'RAṆYE (4)

In the word *aranya*, 'a forest,' the first *a* is elided as, *Rannam*.

E SAYYĀDISU (5)

In the words *śayyā*, etc., *e* is substituted for the first *a*.

sejjā, sunderam, ukkero, teraho, achchheram, perantam, vellī

śayya, 'a bed', saundarya, 'beauty', utkara, 'a heap', trayodaśa, 'the thirteenth', āścharya, 'wonderful', paryanta, 'limit', valli, 'a creeper.'

² Such is Vararuchi's explanation of m. 37. Lassen (Prāk Instit p. 265, note) proposes 'pratīddhi'. I may add here that in the first four Sections I have generally followed the MSS in giving the Sanskrit word in its crude form while in Prākṛt it appears in its nom sing, as modified by the rules of Sect v. This chiefly applies to the termination *am*.

O BADARE DENA (6)

In the word *badara*, 'the jujube,' the first *a*, with the letter *d* (including its inherent vowel), becomes *o*, as *voram*

LAVANANAVAMALLIKAYOR VENA (7)

In the two words *lavana*, 'salt,' and *navamallika*, 'double jasmine,' the first *a*, with the following *v* (including its inherent vowel) becomes *o* as *lonam*, *nomalliā*

MAYORAMAYOKHAYORYVĀ VĀ (8)

In the two words *mayura*, 'a peacock,' and *mayūkha*, 'a ray,' the first *a*, with the syllable *yū*, becomes optionally *o* as, *moro* or *maūro*, *mobo* or *maūbo*

CHATURTHICHATURDASYOSTUNA (9)

In the two words *chaturthi* and *chaturdasi*, 'the fourth' and 'fourteenth lunations,' the first *a*, with the syllable *tu*, optionally becomes *o* as, *chotthi* or *chautthi*, *choddasi* or *chauddasi*.

ADĀTO YATHĀDISU VĀ³ (10)

a is no longer implied [see sūtra 1], in consequence of the change of *sthanin* or 'primitive element.' In the words *yathā* etc., *a* is optionally substituted for *ā*.

jaha, *jahā*, *taha*, *tahā*, *pattharo*, *patthāro*, *pauam*, *pāuam*, *talaventaam*, *tālaventaam*, *ukkhāam*, *ukkhāam*, *chamaram*, *chāmaram*, *paharo*, *pahāro*, *chadū*, *chādū*, *davaggi*, *dāvaggi*, *khaam*, *khāam*, *santhaviam*, *santhā-viam*, *halio*, *halio*

yathā, 'as', *tathā*, 'so', *prastāra*, 'a bed', *prākṛta*, 'low', *tālavṛntaka*, 'a fan', *utkhata*, 'dug up', *chāmara*, 'a chowrie', *prahāra*, 'a blow', *chātu*, 'flattery', *dāvāgni*, 'the burning of a forest', *khādita*, 'eaten'; *sansthāpita*, 'placed', *hāluka*, 'belonging to a plough'

3 The Prak Sanj constantly uses this sūtra to explain the change of *ā* to *a* before a conjunct, as in *achchhera* for *āscharya*

VICTORY to Gaṇeśa! who is filled with pleasure as he rubs his cheek with his trunk, while the corners of his eyes are closed as he listens to the sweet sounds of the bees, delighted with the juice which flows from his temples. By searching out the things which were to be defined in these sūtras of Prākṛt definitions, composed by Vararuchi, Bhāmaha, having attained their meaning, has made a clear and yet concise commentary.

SECTION THE FIRST

ĀDER ATAḤ (1)

This sūtra is supposed to exercise an authority [*adbikāra*], by virtue of which it is implied in the succeeding sūtras. The various rules, which we shall go through in order, are to be understood as supplying substitutes 'for the first *a*.' 'For the first' is implied in all the sūtras to the end of the section; '*a*' is implied until it is itself enjoined as a substitute for another vowel [in sūtra 10]. The *s* in *as* is used to exclude the homogeneous vowel¹ [Pānini, i., 1. 70].

Ā SAMṘDDHYĀDIṢU VĀ (2)

In the words *saṃṛddhi*, etc., *ā* is optionally used for the first *a*. Thus Prākṛt:—

saṃiddhī, sāṃiddhī, pāṇam, pāṇam; ahijāi, āhijāi;
maṇansinī, māṇansinī; pādīvā, pādīvā; sarichchham,
sārichchham, pādūddhī, pādūddhī, pāsurtam, pāsurtam;
pasiddhī, pāsiddhī; asso, āso.

1 *Āder* does not merely refer to the vowel in the first syllable, as it strictly ought to do, but frequently means the first vowel of a certain kind in a word. e.g. the *a* in *īśa* in sūtra 3.

ITSADĀDIṢU (11)

In *sadā*, etc., *s* is optionally substituted for *ā*: *as*, *sas*, *saā*; *taī*, *taā*; *ṛas*, *ṛaā*.

sadā, 'always'; *tadā*, 'then'; *yadā*, 'when.'

ITA ETPIN̄DASAMEṢU (12)

In words like *piṇḍa*, *e* is optionally substituted for *s*: *as*, *peṇḍam*, *piṇḍam*; *ṇeddā*, *ṇiddā*; *sendūram*, *sindūram*; *dhammellam*, *dhammillam*; *chendham*, *chindham*; *veṇhū*, *viṇhū*; *peṭṭham*, *piṭṭham*.

piṇḍa, 'a lump'; *nidrā*, 'sleep'; *sindūra*, 'red lead'; *dhammilla*, 'braided hair'; *chihna*, 'a mark'; *viṣṇu*, 'Viṣṇu'; *piṣṭa*, 'pounded.'

The word *sama* or 'like,' is used to indicate that the rule only applies when the *s* followed by a conjunct consonant (as in *piṇḍa*).

AṬPATHIHARIDRĀPṚTHIVIṢU (13)

In *pathin*, etc., *a* is substituted for *s*: *as*,

paho (or in its crude form, *paha*), *haladdā*, *pulavī*.

pathin, 'a path'; *haridrā*, 'turmeric'; *pṛthivī*, 'the earth.'

ITESTAH PADĀDEḤ (14)

In the word *iti*, 'thus,' when at the beginning of a sentence, *a* is substituted for the *s* which follows the *t*: *as*,

ia uaha annaha-vaṇam, *ia viasantū chiram*.

iti paśyatānyathāvachanam, 'so behold' the hypocrite(?)';

iti vikasantyaś chiram, 'thus blossoming a long time.'

•

4 The first of these examples is very obscure *uaha* or *uaha* is a singular word, which is found in the Bengali recension of *Sakuntalā* [see Bocht, p. 150]. There is no rule for it in Vararuchi, but Hemachandra [8th adhy. 2nd pāda] has the following: 'ua paśya; ua iti paśy'etyaśārthe vā prayok-tavyam; pakṣe pulaḍdayab' [cf. Var. viii 69]. Lenz, therefore, rightly called it [Urv. p. 224], 'imperativa quædam forma vulgaris lingue.'

We infer, from its being restricted to the beginning of a sentence, that the rule does not hold in such a case as *pīo iti*, 'priya iti.'

UD IKSUVRSCHIKAYOH (15)

In the two words *śksu*, 'the cane,' and *urśchika*, 'the scorpion,' *u* is substituted for *i* as, *uśchbhū*, *uśchbhūo*.

O CHA DVIDHĀKRŌAḤ (16)

o is substituted in the word *dvidhā* when used with the root *krñ*, and *u* also, since we find *cha* in the sūtra. Thus, *dvidhākr̥tam*, 'bisected,' becomes *dohātam* or *dubhātam*, and *dvidhākr̥yate*, 'it is bisected,' *dohājjai* or *dubhājjai*.

ITSINHAJĪHVAYOSCHA (17)

In *sinha*, 'a lion,' and *jīhvā*, 'the tongue,' *ī* is substituted for *i* as, *sīho*, *jībā*. The *cha* is used in the sūtra to include other words which are not mentioned, hence there is an *ī* in such words as *viśattha*, *viśambha*, etc., for *vīśvasta*, 'trusted,' *vīśrambha*, 'trust,' etc. [The commentator, therefore, would seem to bring under this rule the various instances where an *i* which would properly in Prākṛt be followed by a double consonant, is exchanged for an *ī*, and one of the consonants is dropped].

ID ITAH PĀNIYĀDISU (18)

In *pāniya*, etc., *i* is substituted for the first *ī* as, *pāniyam*, *ālīyam*, *valīyam*, *tadānim*, *karīso*, *dvīyam*, *trīyam*, *gābhīram*.

pāniya, 'water', *ālīka*, 'false', *vyālīka*, 'painful', *tadānim*, 'then', *karīsa*, 'dried cow-dung', *dvītiya* 'second'; *trītiya*, 'third', *gābhīra*, 'deep'.

ENNIDĀPIDAKIDRGIDRSESU (19)

In *nīṭa*, etc., *e* is substituted for *ī* as,

neḍḍam, āpelo, keriso, criso.

nīḍa, 'a nest' ; āpīda, 'pressing' ; kidṛś, 'what like' ;
īdṛśa, 'such'.

UTA OT TUNḌARŪPEṢU (20)

In words like *tuṇḍa*, *o* is substituted for *u* : as,

toṇḍam, mottā, pokkharo, potthao, loddhao, koṭṭimam.

tuṇḍa, 'the face' ; muktā, 'a pearl' ; puṣkara, 'a lake' ;
pustaka, 'a book' ; lubdhaka, 'a hunter' ; kuṭṭima, 'a jewel-
mine.'

The word *rūpa* or 'like,' is used in the *sūtra* to indicate that the *u* must be followed by a conjunct consonant (as in *tunḍa*).

ULOKHALE LVA VĀ (21)

In *ulūkkala*, 'a mortar', *u* with the syllable *lū* optionally becomes *o* : as, *okkhalam* or *ūlūhalam*.

ANMUKUṬADIṢU (22)

In *mukuta*, etc., *a* is substituted for the first *u* : as,

maudam, maulam, garuam, garuī, jaliṭṭhilo, soamallam,
avari.

mukuṣa, 'a crest' ; mukula, 'a bud' ; guru, gurvī,
'heavy' ; Yudhisthira, 'the name of a king' ; saukumārya,
'youthfulness' ; upari, 'above'.

ITPURUṢE ROḤ (23)

In the word *purusa*, 'a man,' *i* is substituted for the *u* which follows *r* : as, *puriso*.

UDOTO MADHOKE⁵ (24)

In the word *madbhūka*, 'Bassia latifolia,' *u* is substituted for *ū* : as, *mahuam*.

5 The Prāk. Sanj reads this *sūtra* *Ud ūto madhūkādīṣu*, and employs it to explain the shortening of *ū* before a conjunct, as *dhutta* = *dhūrta*. Similarly, II uses I. 18 to explain the shortening of *i*. cf. also note, p. 3-4, and Appendix D.

ADDUKOLE VĀ LASYA DVITVAM (25)

In the word *dukūla*, 'woven silk,' *a* is optionally substituted for *ū*, and when it is so substituted, the *l* is doubled: as, *duallam* or *duūlam*.

ENNOPURE (26)

In the word *nūpura*, 'an anklet,' *e* is substituted for *ū*.
as, *neuram*.

RTO 'T (27)

A is substituted for *r* in the first syllable of a word: as, *tanam*, *ghanā*, *maam*, *kaam*, *vaddho*, *vasaho*.

Tma, 'griss', *ghmā*, 'picy' (? anticipatory—Ed.); *mrtā* 'dead', *kṛta*, 'made'; *vṛddha*, 'old', *vrabha*, 'a bull.'

ID ṚSYADIṢU (28)

In *rshī*, etc., *i* is substituted for the initial *r*: as, *iṣī*, *viṣī*, *giṭhī*, *diṭhī*, *sithī*, *siṅgāro*, *mitanko*, *bhingo*, *bhūṅgāro*, *hīam*, *vinho*, *vanhiam*, *kisaro*, *kichichā*, *vinchiho*, *siālo*, *kū*, *kisī*, *kivā*.

rṣi, 'a sage'; *vrṣi*, 'an ascetic's cushion', *grṣi*, 'a cow that has had one calf', *drṣi*, 'sight', *srṣi*, 'creation', *śṛṅgāra*, 'love', *mṛgāṅka*, 'the moon', *bhṛṅga*, 'a bee'; *bhṛṅgāra*, 'a vase', *hṛdaya*, 'the heart'; *viṛṣṇa*, 'contented' (?), *vr̥ṇhita*, 'grown', *kṛṣāra*, 'a kind of postage', *kṛtyā*, 'action', *vr̥śchika*, 'a scorpion', *śṛṅgāla*, 'a jackal'.
kṛti, 'act', *kṛsi*, 'husbandry', *kṛpa*, 'picy.'

UDRITVĀDISU (29)

In *rṣi* etc., *u* is substituted for the initial *r*. as, *udū*, *munālo*, *puhavi*, *vundāvanam*, *pāuso*, *pautti*, *viudam*, *samvudam*, *nivvudam* *vuttanto*, *paraḥuo*, *māuo*, *jīmāuo*
ṛṣu, 'a season', *mṛṇāla*, 'a lotus-fibre', *ṛṣṭhavi*, 'the earth', *vṛndāvana*, 'a country so called', *ṛṣāṇṇi*, 'the

rainy season', *prāvṛtti*, 'news'; *vivṛta*, 'opened'; *saṃvṛta*, 'covered'; *nivṛta*, 'ended'; *vṛttānta*, 'news'; *paraḥvṛta*, 'the coil'; *mātrka*, 'a maternal uncle'; *jāmātrka*, 'a son-in-law.'

AYUKTASYA RIḤ (30)

The syllable *ri* is substituted for the vowel *i* when initial and not connected with another letter: as,

rnam, *riddho*, *richchho*.

rnam, 'a debt'; *rddha*, 'prosperous'; *ṛksa*, 'a bear.'

KVACHIDYUKTASYĀPI (31)

The syllable *ri* is sometimes substituted for an initial *r*, even when it is connected with another letter: as,

eriso, *sariso*, *tāriso*.

idrśa, 'such'; *sadrśa*, 'like'; *tādṛśa*, 'such.'

VRKSE VENA RURVĀ (32)

In the word *vrkṣa*, 'a tree,' the syllable *ru* is optionally substituted for the initial *r* with its accompanying *v* as *rukkho*, *vachchho*. The option being here definitely restricted, the change does not take place at all in the case of the substitution of *chb*, but it holds universally in that of *kb* [see iii., 31.]

LRṬAḤ KLRṬTA ILIḤ (33)

In the word *klṛpta*, 'made,' *li* is substituted for *lr* as, *Kilittam*. From the above substitutions being enjoined, we infer that the vowels *r* and *lr* do not exist in Prākṛt.

ETA ID VEDANĀDEVARAYOḤ (34)

In *vedanā*, 'pain,' and *devara*, 'a brother-in-law,' *i* is substituted for *e* as, *vianā*, *diaro*. Since 'optionally' is still implied (from sūtra 32), the forms *veanā* and *dearo* are also sometimes used

AITA ET (35)

e is substituted for the first *ai*: as,

selo, *sechcham*, *erāvaṇo*, *kelāso*, *tellokkam*.

śaila, 'a mountain'; *śaitya*, 'cold'; *airāvata*, 'Indra's elephant'; *Kailāsa*, 'the mountain so called'; *trailokya*, 'the three worlds.'

DAITYĀDIṢVAI (36)

In the words *daitya*, etc., *āi* is substituted for the diphthong *ai*: as, *daichcho*, *chaitto*. *bhaīravo*, *saīram*, *vaīram*, *vaideso*, *vaideho*, *kaīavo*, *vaīsāho*, *vaīsio*, *vaīsampāṇo*.

daitya, 'a demon'; *Chaitra*, 'the name of a month'; *bhaīrava*, 'dreadful'; *svaīra*, 'wilfulness'; *vairā*, 'enmity'; *vaideśa*, 'foreign'; *vaideha*, 'a trader'; *kaitava*, 'a cheat'; *Vaiśākha*, 'the name of a month'; *vaiśika*, 'meretricious'; *Vaīsampāyana*, 'the name of a poet'; etc.

DAIVE VĀ (37)

In *daiva*, 'late', *āi* is optionally substituted for the diphthong *ai*: as, *daivam* or *deuvam*. In the case of its non-substitution, the *v* is doubled by the Sūtra 'Niḍēdiṣhu' [III., 52].

ITSAINDHAVE (38)

In the word *saindhava*, 'produced in Sindh,' *i* is substituted for *ai*: as, *Sindhavam*.

IDDHAIRYE (39)

In the word *dhairya*, 'firmness,' the substitute is *i*: as, *dhīram*.

OTO 'DVĀ PRAKOṢṬHE KASYA VAḤ (40)

In the word *prakosṭha*, 'the fore-arm,' *a* is optionally substituted for *o*; and, when it is so substituted, the *k* becomes *v*: as, *Paṭaṭṭho* or *paṭṭṭho*.

AUTA OT (41)

o is substituted for the first *au*: as,
komuī, jovvanam, lotthuho, kosambī.

kaumudī, 'moonlight', jauvanam, 'youth', kaustubha,
'Visnu's gem', Kauśāmbī, 'the name of a city.'

PAURĀDISVAU (42)

In *paura*, etc., *au* is substituted for the diphthong *au*
pauro, kaurao, prauiso.

paura, 'a citizen', haurava, 'a descendant of Kuru,'
paurusa, 'manly.'

These form a class of words which can only be determined by observing the form used in good authors. In the word *kausala*, 'welfare,' the change is optional: as, *kosalo* or *kausalo*.

ĀCHCHA GAURAVE (43)

In the word *gaurava*, 'respectability,' *u* is substituted for *au*, and so also is *au* as before (since we find *cha*, 'and,' in the sūtra) as, *gāravam* or *gauravam*.

UTSAUNDARYĀDIṢU (44)

In *saundarya*, etc., *u* is substituted for *au* as,
sunderam, munjāno, sundo, kukkheao, duvvārio.'

saundarya, 'beauty', maunjāyana, 'a place producing the
munja plant' (?), saunda, 'intoxicated', kaukseyala, 'a
sword', dauvārika, 'a porter,' etc

7 I may here remind the reader of what is further discussed elsewhere—viz., that in Prakṛt there appears to have been no distinction between *v* and *b* although it is uncertain which was the prevailing sound

SECTION THE SECOND

AYUKTASYĀNĀDAU (1)

This being an *adbhikāra*, will be implied in the succeeding sūtras. The rules which we shall from this point enjoin, are to be understood as applying in the case of a single non-initial consonant. The elision of *k*, etc., by sūtra 2, will serve for an instance: as, *Maūḍaṁ* for the Sanskrit *Mukuṭa*. Why do we say 'a single consonant'? Compare *Aggho* and *Akko* for the Sanskrit *argha* and *arka* (where we find a conjunct consonant, and consequently no elision). Why 'non-initial'? compare *kaṁalam*. 'Single' is implied to the end of the section; 'non-initial,' until 1 is enjoined in sūtra 31.

KAGACHAJATADAPAYAVĀM PRĀYO LOPAH (2)

These nine consonants, *k, g, ch, j, t, d, p, y, v*,¹ when single and non-initial, are generally elided: as, *k*, *Maūlo*, *naulam*; *g*, *sāro*, *ṇaram*, *ch*, *vaanam*, *sūi*; *j*, *gao*, *raadam*; *t*, *kaam*, *viānam*; *d*, *gaā*, *mao*, *p*, *kaī*, *viulam*, *suuriso*. (In the word 'supurusa,' although the *p* is the initial of the word 'purusa,' the last member of the compound, it is still elided. The author of the comment therefore declares that 'the initial letter of the last member of a compound is considered as non-initial.') *Y*, *vāunā*, *naanam*; *v*, *jām*, *diaho* [cf. II. 46].

mukula, 'a bud'; *nakula*, 'disgraced';² *sāgara*, 'the sea'; *nagara*, 'a city'; *vachana*, 'speech'; *sūchī*, 'a needle'; *gaja*, 'an elephant'; *rajata*, 'silver'. *kṛta*, 'made'; *vaṇṇa*, 'ex-

1 Or *t*. cf. Lassen p 201.

2 Or, 'A Pāṇḍava prince' [naṇḍo].

pansion'; gadā, 'a club'; mada, 'joy'; kapi, 'an ape'; vipula, 'large'; supuruṣa, 'a good man'; vāyunā, (instr. of vāyu) 'the wind'; nayana, 'the eye'; jīva, 'life'; divasa, 'a day.'

From the use of *prāyas*, ('generally,') in the Sūtra, we conclude that there is no elision where euphony is satisfied, as in Sukusumatṁ, piagamanaṁ, sachāvaṁ, avajalaṁ, atulaṁ, ādara, apāra, ajaso, savahumāṇaṁ.

sukusuma, 'fair-flowered'; priyagamana, 'sweetly-going'; sachāpa, 'armed with a bow'; apajala, 'without water'; atula, 'unequalled'; ādara, 'respect'; apāra, 'unbounded'; ayaśas, 'infamy'; sabahumāna, 'respectful.'

As illustrations of what we mean by 'single consonants,' compare sakko, maggo, for śakra, 'Indra,' and mārga, 'a path:' and by 'non-initial,' compare kālo and gandho, for kāla, 'time,' and gandha, 'a smell.'

YAMUNĀYAM MASYA (3)

In the word *Yamunā*, 'the river so called,' the *m* is elided: as, *Janṇā*.

SPHATIKANIKASACHIKUREṢU K A S Y A HAḤ (4)

'Non-initial' continues to be implied. In the three words *sphatika*, 'crystal,' *nikasha*, 'the touchstone,' and *chikura*, 'hair,' *b* is substituted for *k* [we now pass from elision to substitution]: as, *Phaliso*, *nibaso*, *chiburo*.

SIKARE BHAAḤ (5)

In the word *śikara*, 'thin rain,' *bb* is substituted for *k*: as, *Sibbara*.

CHANDRIKĀYAM MAḤ (6)

In the word *chandrikā*, 'moonlight,' *m* is substituted for *k*: as, *chandimā*.

ṚTWĀDISHU TO DAḤ (7)

In *ṛta*, etc., *d* is substituted for *t*: as,

udū, raadam, āado, nivvudī, āudī, samvudī, suidī, āidī, hado, sanjado, viudam, sanjādo, sampadi [padivaddī³],

rtu, 'a season', rajata, 'silver'; āgata, 'come'; nirvrti, 'rest', āvrti, 'a surrounding'; samvrti, 'covering'; sukrti, 'virtue', ākrti, 'form', hata, 'killed', samyata, 'restrained'; vivrta, 'opened'; samyāta, 'gone'; samprati, 'now' (? recently —Ed.) ; pratipatti, 'fame.'

PRATISARAVETASAPATAKĀSU DAḤ (8)

In these words, *d* is substituted for *t*: as,

padisaro, vediso, padāā.

pratisara, 'a servant',⁴ vetasa, 'the ratan', patākā, 'a flag.'

VASATIBHARATAYOR HAḤ (9)

In *vasati*, 'a dwelling,' and *bharata*, 'a proper name,' *b* is substituted for *t*: as, *vasabī*, *bharabo*.

GARBHITE NAḤ (10)

In *garbbita*, 'pregnant,' *n* is substituted for *t*: as, *Gabbhinam*.

AIRAVATECHA (11)

In *airāvata*, 'Indra's elephant,' *n* is substituted for *t*: as, *Erāvano*.

PRADIPTAKADAMBADOHADESU DO LAḤ (12)

In these words *l* is substituted for *d*: as,

palittam, kalamvo, dohalo⁵

prāḍīpta 'kindled', kadamba, 'the tree so called',
dohada, 'the longing of a pregnant woman.'

3 This word ought not to belong to this sūtra as it is intended only for words with a single *t*, but the Sanskrit Sūtra, in its corresponding rule, adds *nishprati* and *sampra* as besides [see Lassen, App. p. 42.]

4 As this change of *prati* to *padī* is universal [see Lassen, p. 204], it is singular that this is the only instance given by Vararuchi in a sūtra. The Prāk. Samj reads in the sūtra *prati* for *pratisara*. Hema-chandra has a sūtra *pratyāśan dāh*.

5 Hema-chandra has also *dohalo*.

GADGADE RAḤ (13)

In *gadgada*, 'inarticulate utterance,' *r* is substituted for *d*: as, *Gaggaro*.

SANKHYĀYĀMCHA (14)

In words expressive of number, *r* is substituted for *d*: as, *cūraha*, *vāraha*, *teraha*.

ekādaśa, 'eleven'; *dvādaśa*, 'twelve'; *trayodaśa*, 'thirteen.' But the *d* must be a 'single' letter [by sūtra 1], or the rule will not apply; thus we find *Chauddaha* for *Chaturdaśa*, 'fourteen,' (by iii. 3, and iii. 50).

PO VAḤ (15)

V is substituted for a single non-initial *p*: as,

sāvo, *savaho*, *ulavo*, *uvasaggo*.

śāpa, 'a curse'; *śpatha*, 'a curse'; *ulapa*, 'a kind of grass'; *upasarga*, 'a portent.'

From the use of *prāyas*, ('generally,') [implied from sūtra 2] we infer that this rule applies wherever there is no elision.

ĀPIDE MAḤ (16)

In the words *āpida*, 'pressing,' *m* is substituted for *p*: as, *āmelo* [cf. i., 19].

UTTARIYĀNIYAYORJJO VĀ (17)

In the word *uttariya*, and in words ending with the affix *anīya*, *ṇ* is substituted for *y*: as,

uttariṇam or *uttariṇjam*, *ramaniṇam* or *ramaniṇjam*, *bharaniṇam* or *bharaniṇjam*.

uttariṇya, 'an outer garment', *ramaniṇya*, 'pleasing', *bharaniṇya*, 'to be cherished.'

CHHĀYĀYAM HAḤ (18)

In the word *chhāyā*, 'a shadow,' *b* is substituted for *y*: as, *chhābā*.

KABANDHE BO MAḤ (19)

In the word *kabandha*, 'a headless trunk,' *m* is substituted for *b*: as, *Kamandho*.⁶

TO DAḤ (20)

d is substituted for ■ non-initial *t*: as,
nado, vidavo.

nata, 'an actor', vitapa, 'a branch.'

SAṬĀSAKATAKAṬABHEṢU DHAḤ (21)

In the words *satā*, 'an ascetic's clotted hair,' *śakata*, 'a cart,' *kastabha*, 'a demon,' *db* is substituted for *t*: as, *sadbā*, *saadho*, *kedhavo* [cf. sūtra 29].

SPHATIKE LAḤ (22)

In *sphatika*, 'crystal,' *l* is substituted for *t*: as, *Phaliho* [of. sūt. 4].

DASYA CHA (23)

l is substituted for a single non initial *d*: as,
dālimam, talāam, valahī.

dādima, 'a pomegranate', tadāga, 'a pond'; vadabhi, 'an awning, etc., on a palace.' Since *prāyas*, ('generally,') ■ implied from sūtra 2, we infer that such forms as the following are also admissible: as, *dādīmam*, *vadīsam*, *nivido*.

THO DHAḤ (24)

db is substituted for a single non-initial *th*: as,
madham, padharam, kadhoram.

mītha, 'a college' (? monastery—Ed.), jathara, 'the belly,' kathora, 'hard'.

ANKOTHE LLAḤ (25)

In *ankottha*, 'a plant,' *ll* is substituted for *th*: as, *ankollo*.

■ *Kabandha* also means 'water, and in this sense *kamandha* is said to be a Sanskrit word [see Wilson's Lexicon]

7 Masc in Sans

PHO BHAḤ (26)

bb ■ substituted for a single non-initial *pb*; as, *sibhā*, *sebhālīā*, *sabharī*, *sabhalam*.

śiphā, 'a fibrous root'; *śephālīkā*, 'a flower', *śapharī*, 'a small fish', *saphala*, 'fruitful.'

KHAGHATHADHABHĀM HAḤ (27)

b ■ substituted for the five consonants *kb*, *gk*, *th*, *dh*, *bb*, when single and non-initial, *kb*, *muham*, *mekhalā*, *gb*, *meho*, *jahanam*, *tb*, *gāhā*, *savaho*, *dh*, *rāhā*, *vahiro*, *bb*, *sahā*, *rāsaho*.

mukha, 'the face', *mekhalā*, 'a girdle', *megha*, 'a cloud', *jaghana*, 'the loins', *gāthā*, 'a song', *śapatha*, 'a curse': *Rādhā*, 'Krishna's favourite,' (? consort—Ed.) : *badhira*, 'deaf', *sabhā*, 'a house' (? council—Ed.), *rāsabha*, 'an ass.'

prāyaḥ being still implied [see sūt. 23], we also find such forms, as

pakhalo, *palanghano*, *adhīro*, *adhano*, *upaladdhabhāvo*.

prakhala, 'very base', *pralanghana*, 'transgressing', *adhīra*, 'unsteady', *adhana*, 'poor', *upaladdhabhāva*, 'having the meaning understood'

PRATHAMASITHILANISADHESU DHAḤ (28)

In the words *prathama*, 'first', *śithila*, 'loose', *śisadhā*, 'the name of a country,' *dh* ■ substituted for *th* and *dh*, as *padhama*, *śidhilo*, *śisadho*.

KAITABHE VAḤ (29)

In the word *kaitabha*, 'the name of a demon,' *v* is substituted for *bb*, as *Kedbhavo*.

HARIDRĀDINĀM RO LAḤ (30)

In *haridra*, etc., *l* is substituted for *r*: as

haladdā, *chalano*, *muhalo*, *jahitthilo*, *somālo*,⁸ *kalunam*, *angulī*, *ingālo*, *chilādo*, *phaliha*, *phaliho*.

⁸ This form is thus explained by the Prākṛita Saṃj —*sukumāra*, the first *u* becomes *o* by 1 20, the *k* is elided by 1 2, and the ■ and *u*

haridrā, 'turmeric'; charana, 'the foot'; mukhara, 'noisy'; Yudhisthira, 'name of a king'; sukumāra, 'soft'; karuna, 'mournful', angurī, 'a finger (?-ring—Ed.)', angāra, 'charcoal'; kirāta, 'a barbarian', parikhā, 'a moat'; parigha, 'a club,' etc

ĀDERYO JAḤ (31)

The *adhi-kāra* of 'non-initial' which was implied from sūtra 1 ends here. *y* is substituted for an initial *y*: as, jatthī, jaso, jakkho.

yasti, 'liquorice', yaśas, 'glory' [cf iv. 18]; yaksa, 'a demigod.'

YASTYĀM LAḤ (32)

In the word *yasti*, 'a stick,' *l* is substituted for *y*: as *latthī*.

KIRĀTE CHAḤ (33)

In *kirāta*, 'a barbarian,' *ch* is substituted for the initial *k*. as, *Chilādo*.

KUBJE KHAḤ (34)

In *kubja*, 'hump-backed,' *kh* is substituted for the initial letter. *kbujo*

DOLĀDAṆDAŚANEṢU DAḤ (35)

In the words *dolā*, 'a litter', *danda*, 'a staff', *daśana*, 'a tooth,' *d* is substituted for the initial letter: as, *dolā*, *dando*, *dasono*.

PARUSAPARIGHAPARIKHĀSU PHAḤ (36)

In the words *parusa*, 'harsh', *parigha* 'a club', now meeting in sandhi, the last is dropped by iv 1. we have thus *somāra* and by the present rule *somāla* Wa Var Lect. *suumālo* was accidentally omitted in notes elsewhere all the other MSS have *somālo*

9 As *yaṣṣi* is also the subject of the next sūtra either there are two forms in use or there ought to be some difference of meaning in the two words The meaning in the text seems justified by a Var Lect. *madhu-yaṣṣi* in two MSS, but Cf Lass. Inst p 100 Lassen (p 195) illustrates *laṣṭhi* by the modern *lath*, 'a column' as, Firoze Lath

parikhā, 'a moat,' *ph* is substituted for the initial letter :
as, *pharuso*, *phaliho*, *phaliḥā*.

PANASE 'PI (37)

Also in the word *panasa*, 'the bread-fruit tree,' *ph* is substituted for *p*: as, *phaṇaso*.

VISINYĀM BHAḤ (38)

In the word *visinī*, 'an assemblage of lotus-flowers,' *bh* is substituted for the initial letter, as *bhīsinī*. From the express mention of the feminine [*visinī*] we infer that the rule does not hold in the neuter *visam*, 'the lotus-fibre.'

MANMATHE VAḤ (39)

In the word *manmatba*, 'love', *m* is substituted for the initial letter: as, *vammaho*.

LĀHALE NAḤ (40)

In the word *lāhala*,¹⁰ *ṇ* is substituted for the initial letter: as *nāhala*.

ṢAṬṢĀVAKASAPTAPARNĀNĀM CHHAḤ (41)

In these words *chh* is substituted for the initial letter:
as,

chhatthī, *chhammuho*, *chhāvao*, *chhattavanno*.

shaṣṭhī, 'the sixth day of the lunar fortnight'; *san-*
mukha, 'kārtikeya'; *śāvaka*, 'a young animal'; *saptaparna*,
'a kind of tree.'

NO NAḤ SARVATRA (42)

'Initial' is no longer implied here. *n* is substituted for a single *ṇ* everywhere: as,

naī, *kanaam*, *vaṇam*, *mānuso*.

¹⁰ Two MSS read *lohala*, 'made of iron,' for the unknown word *lahala*, but as Hema-chandra [see note 4, sūt 38], recognises the word, as well as three, if not four of the MSS. of Vararuchi, it is probably correct. Hema-chandra's rule is also found in the Prāk Sanj

nadī, 'a river'; kanaka, 'gold'; vachana, 'speech'; mānuṣa, 'human'.

ŚAṢOḤ SAḤ (43)

s is everywhere substituted for ś and ṣ: as,

(ś) saddo, ṇisā, ankuso; (ṣ) saṇḍho, vasaho, kasāam.

śabda, 'a sound'; ṇisā, 'night'; ankuśa, 'an elephant's hook'; ṣaṇḍha, 'a eunuch'; vṛiṣabha, 'a bull'; kaṣāya, 'brown'.

DASĀDIṢU HAḤ (44)

In the words *dāsa*, etc., *b* is substituted for ś: as,

daha, cāraha, vāraha, teraha.¹¹

daśa, 'ten'; ekādaśa, 'eleven'; dvādaśa, 'twelve'; trayodaśa, 'thirteen.' [cf. ii. 14, for the change of *d* to *r*.]

SANJĀYĀM VĀ (45)

When the word is a name, the substitution of *b* for ś in *dāsa* is optional: as,

dahamuho, dasamuho; dahavalo, dasavalo; daharaho, dasaraho.

daśamukha, 'a name of Rāvaṇa'; daśabala, 'a Buddha teacher'; Daśaratha, 'the name of a king.'

DIVASE SASYA (46)

In the word *divasa*, 'a day,' *b* is substituted¹² for ś: as, *dīaho*.

SNUṢĀYĀM ṆHAḤ (47)

In the word *snuṣā*, 'a daughter-in-law,' ṇb is substituted for ṣ, as *soṇbā*.

11 It may be worth while to trace the steps by which *trayodśa* becomes *teraha*. By i. 5, we have *trayodasa*, by ii. 2, iii. 3, *teodśa*, by ii. 14, 44, *teoraha* and, finally, as the *r* and *o* meet in sandhi, by iv. 1, the *o* is elided.

12 Two MSS. make this rule optional (by continuing *śd* from S. 45). and add *dīaso*, which is the usual form in the plays.

SECTION THE THIRD

UPARILOPAḤ KAGADATADAPAṢASĀM (1)

The eight consonants *k, g, ḍ, t, d, p, ś, s*, are elided when standing first in a conjunct; and the remaining letter, if it is not at the beginning of the word, is doubled by sūtras 50, 51 of this Section.¹ Thus,

[*k.*] bhattam, sirthao.

bhaktra, 'devoted'; sikthaka, 'bee's-wax' (neut.).

[*g.*] muddho, smiddho.

mugdha, 'foolish' († charmed—Ed.); snigdha, 'kind'.*

[*ḍ.*] khaggo, sajjo.

khaḍga, 'a sword'; shaḍaja, 'the fourth note of the gamut'.

[*t.*] uppalam, uppāo.

utpala, 'a blue lotus'; utpāta, 'a portent'.

[*d.*] muggo, muggaro.

Mudga, 'a kidney-bean'; mudgara, 'a hammer'.

[*p.*] sutto, pajjatto.

supta, 'asleep'; paryāpta, 'adequate'.

[*śb.*] goṭṭhī, niṭṭhuro.

goṭṭhī, 'an assembly' († group—Ed.); niṭṭhura, 'harsh'.

[*s.*] khalam, neho.

skhalita, 'stumbling'; sneha, 'love'.

1 Sūtras 50, 51 are constantly required in carrying out the following sūtras. Vararuchi's plan with regard to conjuncts is, first to enjoin the elision of certain letters (sūtras 1—8), then in other cases (sūtras 9—49), to enjoin the substitution of a single letter for the conjunct, but whether the change be thus an elision or a substitution, in either case, by sūtras 50 and 51 this letter is *doubled*, unless it be *r* or *h* (sūtra 54), or at the beginning of a word.

* († pleasing—Ed.)

ADHO MANAYĀM (2)

The consonants *m*, *n*, and *y* are elided, when standing last in a conjunct, and the remaining letter is doubled, as before, by sūtras 50, 51. Thus,

[*m*.] sossam, rassī, juggam, vaggī.

śusma, 'light'; raśmi, 'a ray'; yugma, 'a pair';
vāgmin, 'eloquent'.

[*n*] naggo.

nagna, 'naked'.

[*y*.] sommo, joggo.

saumya, 'mild'; yogya, 'fit'.

SARVATRA LAVARĀM (3)

The letters *l*, *v*,² *r* are always elided, whether they stand first or last in a conjunct, and the remaining letter is doubled as before. Thus,

[*l*.] ukkā, vakkalam, vikkavo.

ulkā, 'a torch', valkala, 'bark', viklava, 'agitated.'

[*v*.] loddhao, pikkam [cf. i. 3].

lobdhaka, 'a hunter'; pakva, 'cooked'.

[*r*.] akko, sakko.

arka, 'the sun', śakra, 'Indra'.

DRE RO VĀ (4)

In the conjunct *dr*, the elision of *r* is optional; thus we have

doho or droho, chando or chandro, ruddo or rudro.

droha, 'mischief', chandra, 'the moon'; Rudra, 'a demigod.'

SARVAJNA-TULYESU NAH (5)

In words like *sarvajña*, the *ñ* is elided: as,

savvajjo, ingajjo.

² Or *h*, as there is no disjunction between the two letters in Pr11:1.

sarvajña, 'omniscient'; ingitajña, 'knowing signs'.

This elision of *n* takes place in all words which are similarly derived from *jñā*, 'to know'. [This explains the *tulya* of the sūtra.]

SMĀSRUSMĀSĀNAYORĀDEḤ (6)

The first letter of *śmāśru*, 'the beard,' and *śmāśāno*, 'a cemetery,' is elided: as, *massū*, *masānam*.

MADHYĀHNE HASYA (7)

In the word *madbyābna*, 'noon,' *b* is elided as, *majbhanno*.

HNAALAHMESU NALAMĀM STHITIRORD- DHVAM (8)

In the conjuncts, *bn*, *bl*, *bm*, the letters *n*, *l*, *m* are respectively written before the *b*: as,

puvvanho, *avaranho*, *kalhāram*, *albādo*, *vamhano*.

pūrvāhna, 'fore-noon', *aparāhna*, 'afternoon', *kahlāra*, 'the white water-lily', *āhlāda*, 'joy', *brāhmana*, 'a brāhman'.

YUKTASYA (9)

This is an *adbiskāra* [cf. i. 1] and is implied in the succeeding sūtras to the end of the section. Our rules are henceforth to be understood as supplying a substitute for a conjunct. *astbī* for *astbi* (by sūtra 11) will serve as an instance. The use of the word 'conjunct' shews that these substitutions are not intended to apply to *final* letters, since the second member of a final conjunct is rejected by Pān. viii. 2, 23.

STASYA THAḤ (10)

tb is substituted for the conjunct *st*: as, *latthi*, *ditthī*.

yastī, 'a stick'; *drstī*, 'sight'.

ASTHINI (11)

In the word *asthi*, 'a bone,' *tb* is substituted for the conjunct as, *atibi*.

STASYA THAḤ (12)

Tb is substituted for *st*. This sūtra revokes sūtra 1, which would enjoin the elision of the *s*, *st* being the first member of the conjunct *st*.

hartho, *samattho*, *thui*, *thavao*, *korthuho*.

hasta, 'the hand', *saṁasta*, 'all', *stuti*, 'praise', *stavaka*, 'a nosegay', *kaustubha*, 'Kṛṣṇa's jewel'.

NA STAMBE (13)

In the word *stamba*, 'a shrub,' *tb* is not substituted for *st* as, *tambo* [*i.e.* the *s* is elided by iii. 1].

STAMBHE KHAḤ (14)

In the word *stambha*, 'a post,' *kh* is substituted for *st* as, *khambho*.

STHĀṆĀVAHARE (15)

In the word *sthānu*, 'firm,' *kb* is substituted for the conjunct, except when it signifies Śiva as, *kbānū*. Why do we make this exception? When it signifies Śiva, it is *sthānū* (by s. 12).

SPHOTAKE (16)

In the word *sphotaka*, 'a boil,' *kb* is substituted for the conjunct as, *kbodao*.

RYAŚAYYĀBHIMANYUSU JAḤ (17)

j is substituted for the conjunct *ry*, and also for the conjunct in the two words *śayyā* and *abhimanyu* as,

kajjam, *sejjā*, *ahimajjū*.

kārya, 'to be done', *śayyā*, 'a bed'; *Abhimanyu*, 'Arjuna's son.'

TŪRYADHAIRYASAUNDARYĀSCHARYAPARYAN- TEṢU RAḤ (18)

In these words **ṛ** is substituted for the conjunct *ry*, (and as by s. 54, *r* and *h* are never doubled, s. 50 is here inoperative.)

tūram, dhīram [*cf.* 1. 39], sunderam, achchheram, perantam.

tūrya, 'a musical instrument', dhairyā, 'firmness', saundaryā, 'beauty', āścharyā, 'wonderful', paryanta, 'limit'

SŪRYE VĀ (19)

In the word *sūrya*, 'the sun,' *r* is optionally substituted for *ry*, as, *sūro*, or else by s. 17, *suppo*.

CHAURYASAMESU RIAM (20)

In words like *chaurya*, *riam* is substituted for *ry*, as, *choriam*, *soriam*, *vīriam*.

chaurya, 'thief', śaurya, 'heroism', vīrya, 'heroism.'

From the use of the phrase 'like' in the sūtra, this is a class, which can only be determined by authority [*cf.* 1. 2].

PARYASTAPARYĀṆASAOKUMĀRYESU LAḤ (21)

In the words *paryasta*, 'fallen', *paryāna*, 'a saddle', *saubharmya*, 'youthfulness,' *l* is substituted for *ry*: as *pallāṭkam*, *pallānam*, *soamallam*.²

RTASYA TAḤ (22)

r is substituted for *rt*, as,

kevatṭao, natṭao natṭāi.

karvartaka, 'a fisherman', natṭaka, 'an actor', natṭahi, 'an actress.'

¹ (7 valour.—Ed.)

² We may here retrace the steps by which *saubharmyam* becomes *soamallam*. By 1. 22, 41, it becomes *soamāryam* (the *h* being elided by 11. 2) the present sūtra, with 11. 50 gives *ll* for *ry* and the *ā* is shortened before the conjunct by 1. 10 [see note 2 Sec 1]

PATTANE (23)

t is also substituted for the conjunct in *pattana*, 'a town : ' as *paṭṭaṇam*.

NA DHŪRTĀDIṢU (24)

ṭ is not substituted for *rt* in the class *dhūrta*, etc. Thus we have

dhūrta, 'a gamester'; *kīrti*, 'fame'; *vartamāna*, 'existing'; *vārtā*, 'tidings'; *āvarta*, 'a whirlpool'; *saṃvartaka*, 'Baladeva'; *nivartaka*, 'returning'; *vartikā*, 'a wick'; *ārta*, 'pained'; *kartarī*, 'a knife', *mūrti*, 'form.'

dhūrta, 'a gamester'; *kīrti*, 'fame'; *vartamāna*, 'existing'; *vārtā*, 'tidings'; *āvarta*, 'a whirlpool'; *saṃvartaka*, 'Baladeva'; *nivartaka*, 'returning'; *vartikā*, 'a wick'; *ārta*, 'pained'; *kartarī*, 'a knife', *mūrti*, 'form.'

GARTEDAḤ (25)

In the word *garta*, 'a hole,' *d* is substituted for *rt*: as, *gaḍḍo*.

GARDABHASAMMARDAVITARDIVICHHARDI
ṢURDASYA (26)

In the words *gardabha*, 'smell'; *sammarda*, 'trampling'; *vitardi*, 'a covered terrace'; *viśhhardi*, 'a fine building' (?), *ḍ* is substituted for *rd*: as, *gaḍḍabo*, *samḍaḍḍo*, *viadḍi*, *viśhbadḍi*.

TYATHYADYĀM CHACHHAJĀḤ (27)

ch, *chb*, *j*, are respectively substituted for *ty*, *thy*, *dy*: as,

[*ty*.] *nichchaṃ*, *pachchakkhaṃ*.

nitya, 'constant'; *pratyakṣa*, 'perceptible.'

[*thy*.] *rachchhā*, *nichchhā*, *pachchhaṃ*.

rathyā, 'a road'; *nithyā*, 'falsely'; *pathya*, 'proper' (?).

[*dy*.] *vijjā*, *vejjam*.

vidyā, 'knowledge'; *vaidya*, 'medical.' (? doctor—Ed.)

DHYAHYORJHAḤ (28)

ḍb is substituted for *ḍhy* and *by*: as,

[*ḍhy.*] majjham, ajjhāo.

madhya, 'middle'; adhyāya, 'a chapter.'

[*by.*] vajjhao, gujjhao.

vāhyaka, 'external'; guhyaka, 'secret.'

SKASKAKṢĀM KHAḤ (29)

kh is substituted for *shk*, *sk*, and *ks*: as,

[*shk.*] mukkham, pokkharo.

muska, 'a heap,' (masc.); puskara, 'a lake.'

[*sk.*] khando, khandho.

skanda, 'skanda'; skandha, 'the shoulder.'

[*ks.*] khado, jakkho.

ksata, 'wounded', yaksa, 'a demigod.'

AKHYĀDIṢU CHHAḤ (30)

In *aksht*, etc., *chb* is substituted for *ks*: as,

achchhī, lachchhī, chhunno, chhīcam, chhuddho, uch-
chhitto, sarichchham, uchchhū, uchchhā, chhāram, richchho,
machchhūā, chhuam, chhuram, chhetthm, vachchho, dach-
chho, kuchchhī.

akshi, 'the eye'; laksmī, 'beauty', kshunna, 'bruised',
ksīra, 'milk', ksubdha, 'agitated', utksipta, 'tossed up';
sadrīksa, 'like', iksu, 'the cane' [cf. i. 15]; uksan, 'an
ox', ksāra, 'black sale'; rīksa, 'a bear'; maksikā, 'a fly',
ksuta, 'sneezing', ksura, 'a razor', ksetra, 'a field';
vaksas, 'the breast'; daksa, 'Daksa', kuksi, 'the belly',
etc.

KṢAMĀVRKSANESU VĀ (31)

In the words *kṣamā*, 'patience'; *vrkṣa*, 'a tree',
ksana, 'a moment, a feast,' *chb* is optionally substituted for
ks: as, *chbamā* or *khamā*; *vachchbo* or *rakkbo*; *chhanam*

or *khanam*. It should be observed⁴ that the *ebh* is used in *vrksa* when *a* is substituted for *r* [of. 1. 32], and in *ksana* when it signifies 'a feast.'

ṢMAPAKṢMAVISMAYEṢU MHAḤ (32)

mb is substituted for *sbm*, and also for the conjunct in the two words *paksman* and *vismaya*: thus,

gimho, *umhā*, *pamho*, *vimhao*.

grīśma, 'the hot season', *usman*, 'the hot season';

paksman, 'an eyelash'; *vismaya*, 'surprise.'

HNASNAṢṆAKSṆASNĀM NHAḤ (33)

nb is substituted for *bn*, *sn*, *sn*, *ksn*, and *śn*: thus,

[*bn*.] *vanhī*, *janhū*.

vahni, 'fire', *jahnu*, 'Jahnu'.

[*sn*.] *Nhānam*, *panhudam*.

snāna, 'bathing', *prasnuta*, 'flowing.'

[*sn*] *vinhū*, *kanho*.

Viśnu, 'Viśnu', *kṛsna*, 'Kṛsna' [III. 61].

[*ksn*.] *sanham*, *tinham*.

ślaksna, 'small'; *tīksna*, 'sharp.'

[*śn*.] *panho*, *sinho*.

Praśna, 'a question', *śīśna*, 'penis.'

CHIHNENDHAḤ (34)

In the word *chibna*, 'a mark,' *ndb* is substituted for the conjunct: as, *chindbam*.

SPASYA PHAḤ (35)

ph is substituted for *sp* as,

puppham, *sappham*, *nippphāo*.

⁴ Lassen (Gymnosoph p. 21) explains it in this sense as 'desideratum est, optatum, i.e., ā doctrinæ hujus conditoribus constitutum.' It is especially used to introduce an additional rule of a Commentator.

puspa, 'a flower', śaspa, 'young grass', nispāya, 'without water.'

SPASYA SARVATRA STHITASYA⁵ (36)

ph is substituted for *sp*, wherever it is found (that is, in the beginning or middle of a word): as,

phanso [cf. iv. 15], yhandanam.

spatśa, 'touch', spandana, 'a throbbing'.

SI CHA (37)

ss is also sometimes substituted for *sp*: as, *padissiddhī* for *pratispariddhī*, 'a rival' [cf. i. 2].

VASPE ASRUṆI HAḤ (38)

b is substituted for *sp* in the word *vāsṣa*, when it signifies, 'a tear': as *vābo*. Why do we specify this signification? When it signifies, 'hot vapour,' we must use *vappho* (in accordance with s 35).

KĀRṢĀPANE (39)

In the word *kārsāpana*, 'a certain weight,' *b* is substituted for the conjunct. as, *kābāvano*

ŚCHATSAPSĀM CHHAḤ (40)

cbh is substituted for the conjuncts *śch*, *ts*, and *ps*. thus,

[*śch*.] pachchhimam, achchheram, [*ts*.] vachchho, vachchharo, [*ps*] lichchhā, juguchchhā.

pāschima, 'western', āscharya, 'wonderful'; vatsa, 'a calf', vatsara, 'a year', lipsā, 'desire' († covetousness—Ed.), jugupsā, 'censure.'

VRIṢCHIKE NCHHAḤ (41)

In the word *vriśchika*, 'a scorpion,' *nchb* is substituted for *śch*. as, *vinchhuo* (cf. i. 15)

⁵ Though all the MSS (Except W) read *Sarvatra sthitasya* it is not clear why the words are needed in this sūtra

NOTSUKOTSAVAYOḤ (42)

In the words *utsuka*, 'regretting,' and *utsava*, 'a feast,' the substitution of *chb* for *ts* (enjoined by s. 40) is forbidden: we have therefore *ussuo* and *ussavo* (by iii. 1, 50).

NMO MAḤ (43)

m is substituted for *nm*, although (by s. 2) *m* is properly elided when it is the second member of a conjunct: as, *jammo*, *vammaho*.

janman, 'birth'; *manmatha*, 'love'. [cf. ii. 39]

MNAJÑAPANCHĀŚATPANCHADĀŚESU

NAḤ (44)

n is substituted for *mn* and *jn*, and for the conjunct in the words *pancbāśat* and *panchodāśa*: as,

pajjunno, *janno*, *vinṇānam*, *pannāsā*, *pannaraho*.

pradyumna, 'Kāma'; *yajna*, 'a sacrifice'; *viññāna*, 'knowledge'; *panchāśat*, 'fifty', *panchadaśa*, 'fifteenth.'

TALAVṚNTE NTAḤ (45)

In the word *tālournta*, 'a fan,' *nt* is substituted for the conjunct: as, *tālventuraam*.

BHINDIPĀLE NDAḤ (46)

In the word *bbindipāla*, 'a dart,' *nd* is substituted for the conjunct: as, *bbindivālo*.

VIHVALE BHAHAU VĀ (47)

In the word *visbuala*, 'agitated,' *bb* and *b* are optionally substituted for the conjunct: as, *vebbbalo*, *visbolo* [for *e o*^c the first form see i. 12].

ĀTMANI PAḤ (48)

In the word *ātman*, 'self,' *p* is substituted for the conjunct: as, *appā*.

KMASYA (49)

p is substituted for the conjunct *km*: as, *ruppaṃ*, *ruppinī*.

rukma, 'gold', Rukminī, 'Laksmī.'

The Commentator remarks that this and the preceding sūtra (which might otherwise have been united) are separated, because the latter of the two (s. 49) is absolute, while the former (s. 48) is only partially applicable, as *āīman* admits of another form [as *atrā*, by iii 2, cf. var. lect v 46] besides *appā*

ŚEŚADEŚAYORDVITVAM ANĀDAŪ (50)

Wherever after performing an elision or substitution enjoined by a rule, a single consonant comes to represent a conjunct, this letter is always doubled, except in the beginning of a word

As examples of such, after elision

bhutam, maggo.

bhukta, 'eaten' [the *k* elided by iii 1], mārga, 'a path' [the *r* elided by iii. 3]

As examples of such, after substitution.

latghī, dīghī, hattho.

yasti, 'a stick', dīsti, 'sight' [iii 10]; hasta, 'the hand' [iii 12]

Why do we except those which are at the beginning of a word? Compare such cases as,

khalam, khambho, thavao.

skhalita, 'fallen' [the *s* elided by iii. 1], stambha, 'a post' [iii. 14] stavaka 'a nosegay' [iii 12].

VARGESU YUJAH PORVAH (51)

When the doubling enjoined by the previous sūtra takes place, whether in regard to the first or the second member of the conjunct, wherever the single representative is an aspirate (that is, the second or fourth letter of its class)*

6 The *Prākṛta Sāhasya* explains yuj 'Yug iti samānam dvitīyachaturthādīnam saojjā

it is to be doubled by prefixing its own non-aspirate: in the case of the other letters, of course they themselves are their own duplicates.

Examples by elision:

vakkhānam, aggho, muchchhā, nijjharo, luddho, nibbharo.

vyākhyāna, 'explanation', argha, 'oblation', mūrchhā,

'fainting', nijjhara, 'cascade', lubdha, 'greedy', nirbhara, 'excessive.' (?)—Ed.)

Examples of substitution:

ditthī, latthī, vachchho, vipphariso, nitthāro, jakkho,

lachchhī, atthī, puppham.

drsti, 'sight', yasti, 'a stick', vaksas, 'the breast'

[cf. iv. 19], visparśa, 'touch', nistāra, 'crossing', yaksa,

'a demigod', laksmī, 'beauty' (?)—Ed.), aschi, 'a bone', puspā, 'a flower'.

NIDADIṢU (52)

In the words *nīdā*, etc., the medial letter is doubled, although it is not a conjunct: as,

neddam [for the *e* see i. 19] sotram, pemmam, vāhitam, ujjuo, jannao, jovvanam

nīda, 'a nest', srota, 'a river', preman, 'affection'

vyāhṛta, 'pronounced', tju, 'struggle', Janaka, 'the name of a king', yauvana, 'youth'.

ĀMRATĀMRAYOR BAH (53)

In the words *āmra*, 'the mango', and *tāmra*, 'copper', *b* is employed in the doubling enjoined by sūtra 50⁷ as *Ambam*, *tambam*.⁷

7 For this difficult sūtra of the Var Lect Four of the MSS of Vararuchi read *avvam*, etc., two seem to read as above, which is clearly supported by Hema-ch., the Prāk Sarvasva, Prāk. Sanjiv., and Nankṣ Sara. If it be correct, I suppose the successive changes are *amam* [by iii 3] then [by iii 50] *ammam*, but here s 53 interposes, and we have *ambam* or *amvam*. The only other way of explaining it seems to

NA RAHOḤ (54)

r and *b* are never doubled: as,

dhīraṃ, tūraṃ [iii. 18], jīhā [i. 17, iii. 3], vāho [iii. 38].

dhairya, 'firmness'; tūrya, 'a musical instrument'; jīhvā, 'a tongue'; vāṣpa, 'a tear'.

ĀNO JÑASYA (55)

When *jñ* is preceded by the preposition *ā*, its substitute *n* (by sūtra 44) is not doubled: as, ānā, āṇattī, for ājñā, ājñapti, 'an order'. Why, "when preceded by *ā*"? In *saññā* for *sanjñā*, 'a name', the rule does not hold.*

[NA VINDUPARE] (56)

A letter, which immediately follows anusvāra, is not doubled: as, sankanto, sanjhā, for sankrānta, 'gone'; sandhyā, 'twilight'. The *k* and *jh* would otherwise have been doubled by sūtra 3, 28, 50.

SAMĀSE VĀ. (57)

In a compound word, the doubling is optional, whether in the case of an elision or substitution: as,

naigḡāmo or ṇaigāmo, kusumappaaro or kusumapaaro; devatthūi or devathūi, āṇālakkhambho or ānālakhambo.

nadīgtāma, 'a village by a river', kusumaprakara, 'a nosegay', devastuti, 'praise of the gods'; ālānastambha, 'an elephant's post' [for this, cf. iii. 14, and iv. 29].

SEVADIṢU CHA (58)

In the words *sevā*, etc., the doubling of the medial letter is also optional: as,

sevvā, sevā, ekkam, caṃ, ṇakkho, ṇaho; devvaṃ,

be by reading *amvvaṃ*, i.e., the *v* is substituted for the *r* and then doubled.

* This instance is not a good one, if the next sūt. be genuine, which forbids the doubling of the *n* after the anusv. of *sañ*. Probably this led to the var. lect., *vinnatti* = *viññapti*.

daivam, asivvam, asivam, tellokkam, teloam, nihitto,
 nihio, tunhikko, tunbio, kanniāro, kaniāro, diggham,
 diham, rattī, rāī, dukkhio, duhio, asso, aso,⁹ issaro, īsaro,
 vissāso, vīsāso, nissāso, nīsāso, rassī, rasī, mitto, mio;
 pusso, puso,

sevā, 'service', eka, 'one', nakkha, 'a nail', daiva, 'fate',
 aśiva, 'unlucky', trailokya, 'the three worlds', nihita,
 'entrusted', tūsnika, 'silent', karnikāra, 'the tree so called',
 dirgha, 'long', rātri, 'the night', duhkhita, 'wretched'(?
 Afflicted—Ed.); aśva, 'a-horse', īsvata, 'God', viśvāsa,
 'confidence', niśvāsa, 'a sigh', raśmi, 'a ray', mitra,
 'friendly', pushya, 'the eighth lunar asterism.'

The alternative can be considered in two ways, in words like *sevā*, there would have been no occasion for the doubling, except for this rule, in words like *dirgha*, the doubling is already enjoined by other rules [e.g. iii. 3, and iii. 50], and therefore the option granted by this is required to dispense with their operation.¹⁰

VIPRAKARSAH (59)

This being an *adhiṣkāra* will be implied in the following sūtras. *yuktasya* still continues to be implied from s. 9. We are therefore to understand that the subject of the succeeding sūtras to the end of the section will be the separation [*viprakarssa*] of conjuncts.

KLISTASLIṢṬARATNAKRIYĀSĀRNGESU TATS- VARAVATPŌRVASYA (60)

In the words *klista*, etc., the conjunct consonants are divided, and the first consonant, which has no vowel of its

9 I should prefer *āso* [cf. 1. 2] though the MSS and the Pr. Sanj have *aso*

10 For this rule, cf. Lass, pp 275—7, who would explain some of the instances by the force of the accent

own, suffers vocalisation, and becomes sounded with the original vowel ¹¹ as,

kilittham, silitham, raanam, kīriā, sārango (or in its crude form 'sāranga'.)

klista, 'distressed', ślista, 'embraced,' ratna, 'a gem', kṛiyā, 'an action,' śāṅga, 'horny.'

KRSṆE VĀ (61)

In the word *kṛsna*, the separation of the conjunct *śhn* is optional:; in the case of separation, the vowel must be supplied as before, here, however, the option is definitely restricted, for the separation is imperative, when *kṛsna* means 'black,' as *kaśano*, but is forbidden when it means "Visnu," as *kaṇbo* [iii. 33].

IḤ SRIHRIKṚITAKLĀNTAKLEŚAMLĀNASVAPN- ASPARŚAHARSĀRHAGARHESU (62)

In the following words the conjunct is divided, and the first consonant suffers vocalisation as before, but the inserted vowel is *i*, and not the original vowel.

sīrī, hīrī, kīrīto, kilānto, kileśo, mlānam, sīvino, phariso, hariso, arīho, garīho

śrī, 'beauty', hrī, 'shame', kṛita, 'bought', klānta, 'wearied', kleśa, 'distress', mlāna 'withered', svapna, 'sleep', sparśa, 'touch', harsa, 'joy', arha, 'worthy', garha, 'a censurer.'

AḤ KSHMĀSLĀGHAYOH (63)

In the words *kṣhmā*, 'the earth,' and *slāgha*, 'praise,' the conjunct is divided as before, but the first consonant is sounded with *a*. as, *khamā salabā*

¹¹ At the same time the new syllable so created is of course, subject to previous rules, and thus the first consonant is sometimes elided by 11 2. Thus we have *ratna ratana* and then (by 11 2) *ranna*, and in s 65 *padmo paduma* and finally *paluma*

SNEHE VĀ (64)

In the word *sneha*, 'love', the division of the conjunct is optional, but when it does take place, the first consonant is sounded with *a*, as in the preceding sūtra: as, *saṇebo*, *ṇebo*. [For the second form, cf. iii. i.]

UḤ PADMATANVISAMEṢU (65)

In *padma*, 'a lotus,' and words like *tānvī* (fem. of *tanu*, 'slender,') such as *laghvī* (fem. of *laghu*, 'light') etc., the conjunct is divided, and the first consonant is sounded with *a* instead of the original vowel: as, *Paūmam*, *taṇvī*, *labvī*.

JYĀYĀMIT (66)

In *fyā*, 'a bow-string,' the conjunct is divided, and the first consonant is sounded with *i*, instead of the original vowel: as, *ḡiā*.

SECTION THE FOURTH

SANDHĀVACHĀMAJLOPAVIŚEŚĀ BAHULAM (1)

ach ■ here of course the *pratyāhāra*, or technical term for all the vowels. When vowels are in sandhi, or in a state of immediate conjunction, various kinds of vowels and elisions arise

1. Various kinds of vowels as,

jaunaadam, jaunāadam, naiṣṣotto, naiṣotto, vahumuham, vahūmuham, kannauram, kannāuram, 'iroveanā, siraveanā, piāpiām, piāpiam, siāsiam, siāsiam, savomuo, savomūo, saroruhām, saroruham.

yamunātata, 'the bank of the Jumnā', nadisrotas, 'the river-stream,' vadhūmukha, 'having a woman's face', 'karnapūra, 'the mimosa śrīṣa', śirovedanā, 'a pain in the head,' piṭāpīta, 'drunk and not drunk', sitāsita, 'white and black', saroruha, 'a lotus.'

2. Various kinds of elision as,

rāaūlam, rāulam, tuhaddham, tuhaaddham, mahaddham, mahaaddham, pāvadanam, pāavadanam [viii 51], kumbhāro, kumbhaāro, pavanuddhaam, pavanoddhaam.

rājakula, 'a royal family', tavārdha, 'half of thee,' mamārdha, 'half of me', pādapatana, 'prostration at any one's feet', kumbhakāra, 'a potter', pavanoddhata, 'tossed by the wind.'

When a conjunct consonant follows, it is always the first of the two meeting vowels which is elided (when there is any elision at all, which is not always required) From the use of *babula*, or 'variously,' in the sūtra, we conclude that these changes are in some cases absolute, in others they admit of different forms, hence, when other forms are met

with, they are still to be considered as here provided for in the *lakṣmana* or Sūtra.¹

UDUMBARE DORLOPAH (2)

In *udumbara*, 'copper,' *du* is elided : as, *umbaram*.

I The Comm. of this sūtra is obscure, and its examples corrupt, and the MSS. afford little aid; but the Prāk Saṃj., by its use of the sūtra in its Comm. on other Sūtras throws some light upon its meaning. Hence we continually find it quoted to explain any apparent irregularity in the sandhi of a Prākṛit example, which is not provided for by any definite rule. For instance, let us take the word *teraha*=Sans. *trayodasa* and trace the successive changes by which Vararuchi brings out the Prākṛit form. By i. 5, we have *treyodāsa*, by ii. 14, 44, *treyoraha*, and by iii. 2, iii. 3, *teoraha*, but we have no rule for the elision of the *o*, except iv. 1, which is adopted by the Prāk Saṃj. Bhāmaha, in his first list of examples, appears to extend the rule beyond its legitimate application, and includes under it the various instances where the finals of feminine nouns in ā, ī, and ū are optionally shortened in composition [cf. Lass., p. 290], as in *vahumuhaṁ* or *vahūmuhaṁ*, etc., or where neuter words in *aś* admit, when compounded, of two forms in *o* or *a*, as *sīro-* or *sira-veanā*. (The first three pairs of ex. are given also in the Comm. of Hema-ch., sūl. 3, *dīrghahrasyau mithovṛttau*) The forms in the line of the Sans. text, *pādapaṇ*, etc., are very doubtful, as well as their Sans. interpretation. *Savomuo* is certainly corrupt, and neither of the Sans. explanations given in the MSS. is satisfactory. That in DE seems the best, if we correct it to *śaridmpta*, but the two Prāk. forms still need some correction. In lines 9, 10, if we make the corrections *pā-pāvanadanam*, and add the form *pavanodāhaṁ* in l. 10, we may adopt the reading of BDEW as given in the text, and their Sans. explanations as given in the var. lect. The lines 1—3 after sut. I ch. IV of the text beginning with the word ‘*samyogapare*’ are not without difficulty. Lassen has given l. 1 as a new sūtra, but I prefer taking it as an additional observation of the Comment. to explain such a form as *pavanuddhaṁ*. *Pavanoddhaṁ* would have been equally correct, but not *pavanandhaṁ*, as the elision before a conjunct (where it takes place at all), must be that of the former vowel. Similarly in the Bhaṭṭi-Kāvya, vol. II, p. 114, on the word *ravottunga*, the Schol. remarks that although by the rule ‘*lopo cha*,’ which enjoins the elision of the preceding vowel, when a second follows, it should be *ravuttunga*, still by the influence of the *kahu’a* the elision is not absolute (*Ara jadyaṁ pāllye lope cha āyane a-hi gae aho lye ravuttanteḥ syāt. sahaḥ! kahu’āḥ āyane nāsti lope!*)

KĀLAYASE YASYA VĀ (3)

In *kālāyasa*, 'iron,' *ya* is optionally elided : as, *Kālāsam*, *kālāasam*.

BHĀJANE JASYA (4)

In *bhājana*, 'a vessel,' *ja* is optionally elided : as, *bhānam*, *bbāanam*.

YĀVADĀDIṢU VASYA (5)

In the words *yāvat*, etc., *v* is optionally elided : as, *jā*, *jāva*; *tā*, *tāva*; *pārāo*, *pārāvao*; *aṇuttanta* *aṇuvattanta*; *jīam*, *jīviam*; *eam*, *evvam*; *ea*, *evva*; *kualasam*, *kuvalasam*.

yāvat, 'how far'; *tāvat*, 'so far'; *pārāvata*, 'a dove'; *anuvartamāna*, 'following'; *jīvita*, 'life'; *evam*, *eva*, 'so'; *kuvalaya*, 'a blue lotus,' etc.

ANTYASYA HALAḤ (6)

The 'option' of the preceding sūtras ends here. A final consonant is always elided : as,

jaso [cf. iv. 18, 19], *ṇaḥam*, *saro*, *kammo*, *jāva*, *tāva*, *yaśas*, 'glory'; *nabhas*, 'the sky'; *saras*, 'a lake'; *karman*, 'a deed'; *yāvat*, 'how far'; *tāvat*, 'so far.'

STRIYĀMĀT (7)

ā is substituted for the final consonant of a feminine word : as,

sariā, *paḍivaā*, *vāā*.

sarit, 'a river'; *pratipad*, 'the first day of a lunar fortnight'; *vāch*, 'speech'.

RO RĀ (8)

rā is substituted for a final *r*, in a feminine word : as, *dhurā*, *girā*.

dhur, 'the carriage-pole'; *gir*, 'speech'.

NA VIDYUTI (9)

ā is not substituted for the final letter of *vidyut*,

'lightning' (by s. 7), but although a feminine noun ending in a consonant, it follows sūtra 6, and becomes *viṣṇū*.

SARADO DAḤ (10)

da is substituted for the final *d* of *śarad*, 'autumn,' and thus we find *sarado* [for its gender, cf. S. 18].

DIKPRĀVRṢOS SAḤ (11)

Similarly *sa* is substituted for the final sibilant of *diś*, 'a region,' and *prāvrṣ*, 'the rainy season': as, *diśā*, *pāṇso* (for the change in gender, cf. s. 18; *diś* continues feminine as before).²

MO VINDUH (12)

anusvāra is substituted for a final *m*: as, *acchbham*, *vachchbham*, *bbaddam*, *aggm*, etc.³

ACHI MASCHA (13)

When a vowel immediately follows, *m* may optionally remain, or, in other words, sandhi in this case is allowed: as, *phalam avabaras* or *phalamavabaras*, 'he gathers fruit'.

NAṆORHALI (14)

ansvāra is substituted for the dental and palatal nasals when a consonant follows, and so also *m*⁴ (as we infer from the preceding sūt.): as,

anso or *amso*, *kanso* or *kamso*, *vanchaniām* or *vamchanīam* *vinjho* or *vinjho*.

2 'id tantum valet regula, non dicendum esse *dikā* et *prāṇṣā*,' Lass Int.

3 As this and the two following rules merely refer to Prakṛt orthography, they are of no importance in an English translation, and can hardly be understood, except by those who understand the original text.

4 There can be little doubt that this addition of Bhāmaha's is wrong, the Prāk. Sanj (though corrupt) is silent about it. Hemachandra's corresponding sū. [1 24], is 'Naṇanano vyāḥane, Na ṇa ṇa na ityetc)ṛi sthāne, vyāḥjane pare, anusvāro bhavati.' In the ex. *ansa* and *kanṣa* Bhāmaha appears to consider the nasal as a dental, in consequence of the dental sibilant which follows it.

ansa, 'a part'; kansa, 'the name of a king'; vañchanīya, 'to be tricked'; vindhya 'the Vindhya mountains' (vinjha = vindhya, by iii. 28).

VAKRĀDIṢU (15)

In *vakra*, etc. anusvāra is inserted as an augment: as, vankaṃ, tansaṃ, hansa, ansū,⁵ mansū, guṇṭhī, mantham, maṇansinī, dānsanam, phanso, vaṇṇo, paidnsudam, anso, ahimunko.

vakra, 'crooked'; tryasra, 'a triangle'; hrasva, 'short'; aśru, 'a tear'; śmaśru, 'a beard'; gṛishṭi, 'a cow with one calf'; masta, 'the head'; manasvinī, 'a wise woman'; darśana, 'sight'; sparśa, 'touch'; varṇa, 'a colour'; pratiśruta, 'promised'; aśva, 'a horse'; abhimukta, 'released,' etc.

MĀNSĀDIṢU VĀ (16)

In such words as *mānsa*, etc., the use of anusvāra is optional: as,

mansam, māsam; kham, kaha; nūnam, nūṇa; taham, tahi (vi. 7); āsum, āsu.⁶

mānsa, 'flesh'; katham, 'how'; nūnam, 'certainly'; tasmin, 'in that'; āsu, fem. loc. plural of *idaṃ*, 'this'.

There is no definite class of words, such as *mānsa*, etc.; but wherever, through fear of violating the metre, anusvāra is sometimes used and sometimes omitted, the Commentator wishes such a word to be considered as included in the class referred to.

YAYI TADVARGĀNTAḤ (17)

When any consonant immediately follows, except *b*

5 For this masculine form of *āśru*, cf. Williams' Sak. p. 163, where Bochtlingk's correction [Sak. p. 217] is adopted.

6 *āsum āsu* are conjectural. This sūtra is considered also to apply to the anusvāra, which is optionally added to the terminations of the instr. and loc. plural, and neuter nom. plur. etc. as, *achchheṣu* or *-hi*, *achchhesu* or *-su*, *andī* or *-dīm*.

and the sibilants (i.e., the *pratyābhāra yay*), Anusvāra' may optionally become the nasal of the class to which the letter belongs:] as, *saṅkā*, *saṅkbo*, *aṅko*, *aṅgaṃ*, *saṅcharaī*, *saṅdho*, etc.; or we may use the option of the rule, and say *pankaṃ*, *vindū*, *sankā*, etc. Why do we use the *pratyābhāra yay* in the sūtra? That we may exclude *h* and the sibilants, as in *anso*, etc., where we can only use anusvāra.

NASĀNTAPRĀVṚṬSARADAH PUNSI (18)

Nouns ending in *n* and *s*, and the two words *prāvṛṣ* and *śarad*, are to be used in the masculine gender (the final *n* and *s* being elided by sūtr. 6): as,

kammo, *jammo*, *vammo*.

karman, 'a deed'; *janman*, 'birth'; *varman*, 'armour'.

jaso, *tamo*, *saro*.

yaśas, 'glory'; *tamas*, 'darkness'; *satas*, 'a lake'.

pāūso, *śarado*.

prāvṛṣ, 'the rainy season' [cf. iv. 11]; *śarad*, 'the autumn' [cf. iv. 10].

NA ŚIRONABHASI (19)

śiras, 'the head', and *nabhas*, 'the sky' (although both end in *s*), must not be used in the masculine (but in the neuter, as in Sanskrit), and thus we have *siraṃ* and *ṇabhaṃ*.

PRĪṢṬHĀKṢIPRAŚNAḤ STRIYAM VĀ (20)

The three words *prīṣṭha* 'the back'; *akṣi*, 'the eye'; and *praśna*, 'a question,' may be optionally used in the feminine gender: *prīṣṭhī* or *prīṣṭham*, *acchhī* or *acchham*, *paṇhā* or *paṇbo*.

ODAVĀPAYOḤ (21)

is optionally substituted for the prepositions *ava* and *apa*, when in composition: as.

ohāso or *avahāso*, *osāritaṃ* or *avasāritaṃ*.

avahāsa, 'laughter'; *apasārita*, 'gone out.'

TALTVAYOR DĀTTAṆĀU (22)

dā and *ttāṇa* are respectively substituted for the affixes *tal* and *tva* (which are used in Sanskrit to form abstract nouns): as,

pīṇadā, pīṇattaṇam, mūḍhadā, mūḍhattaṇam.

pīnatā, pīnatva. 'fatness'; mūḍhatā, mūḍhatva, 'folly.'

KTVA ŪNAḤ (23)

uṇa is substituted for *ktvā* (the affix of the indeclinable past participle): as,

goheūṇa, soūṇa, kāūṇa, dāūṇa.

grihītvā, 'having seized'; śrutvā, 'having heard'; kṛtvā, 'having made'; datvā, 'having given.'

TRṆA IRAḤ ŚILE (24)

ira is substituted for the affix *trṇ*,⁸ signifying *śila*, 'habits', or 'disposition': as,

bhamiro, hasiro.

bhramaṇaśila or bhramitṛi, 'fond of wandering'; hasanaśila or hasitṛi, 'fond of laughing.'

ĀLVILLOLLĀLAVANTENTĀ MATUPAḤ (25)

ālu, *illa*, *ulla*, *āla*, *oanta*,⁹ *inta* are substituted for *matup*, the affix signifying 'possession.'

īśālu, ṇiddālu; viārilla; mālāilla; viārulla; dhaṇāla, saddāla; dhaṇavanta, joṇavanta; rośāinta,¹⁰ pāṇāinta.

īrṣāvat, 'envious'; nidrāvat, 'sleepy'; vikācavat, 'changed' mālāvat, 'having a garland'; dhanavat, 'wealthy'; śābdavat,

7 The Pr. Sanj. gives this sūtra, as *ktvā tūnah*, and similarly the Sanksh. Sūtra, 180 [Lass. App. p. 47]; cf. Lass. Inst. p. 367. and *infra*, viii. 55.

8 Cf. Pān. III. 2. 134 and 135.

9 Written *vanda* in Sak., Williams, p. 38. 1; cf. Boehtlingk, note p. 166.

10 Cf. Lass. pp. 289, 290.

'sounding', *yauvanavat*, 'youthful', *rosavat*, 'angry'; *prānavat*, 'alive.'

These various substitutes for *matup* must not be used indiscriminately, but with a due regard to the forms observed in classical authors

[Sometimes¹¹ we find *ā* instead of *matup*, and sometimes *manta* : as *hanimā* or *banumanta* for *banumat*, 'the monkey-chief', others use the substitutes *illa* and *ulla* in the sense of the affixes technically called *śaisikāh* (cf. Pān. iv. 2, 92), as *purilla* for *paurastyā* (a derivative with the affix *tyak*, Pān. iv. 2, 98), 'produced in the east', *appulla* for *ātmiyā* (a derivative with the affix *chba*, Pān. iv. 2, 114) 'belonging to one's self'.

Instead of the pronouns *kim*, etc., in the sense of 'measure' (Pān. v., 2, 39), we should use *keddaha*, etc. : as, *keddaha*, *kettia*, *jeddaha*, *jettia*, *teddaha*, *tettia*, *eddaha*, *ettia*

kīyat, 'how much', *yāvat* (explained by Pānini as 'yat parimānam asya') 'as much as', *tāvat*, 'so much', *etāvat*, 'thus much.'

Others add *buttam* as a substitute for the affix *kṛtvas*, (Pān. v. 4, 17), but the present Commentator wishes this to be considered as a provincialism as, *saabuttam* for *śatakṛtvas*, 'a hundred times', *sabassabuttam* for *sabastakṛtvas*, 'a thousand times'

The affix *he* is also frequently added to a word without changing its meaning (the *k* being of course elided by 11 2). as *bbamaro*, or *bbamarao*, for *bbarama*, 'a bee'¹²]

¹¹ For this passage see App B

¹² See App B I have added the ex. (omitted in Vararuchi) from the Prāk S20] The word *he* appears to be corrupt of the corresponding rules in Hemach and the Prāk S27]

VIDYUTPĪTĀBHYĀM LAḤ (26)

The affix *la* is used at the end of the words *vidyut*, 'lightning,' and *pīta*, 'yellow,' without altering their meaning: as, *viṣṣū* or *viṣṣulī*; *pīam* or *pīālam*.

[VRINDE VO RAḤ] (27)

In the word *vr̥nda*, 'a heap,' *r* is optionally used after the *v*, without altering its meaning: as, *vr̥ndam* or *vandam*.

KAREṆVĀM RAṆOH STHITIPARIVṚTTIḤ (28)

In the word *kareṇu*, 'a female elephant,' the *r* and *ṇ* are transposed: as, *kaṇerū*. From the express mention of the feminine, we infer that the rule does not hold in the masculine: as, *kareṇū*, 'a male elephant.'

ĀLANE LANOH (29)

In the word *ālāna*, 'an elephant's post,' the *l* and *n* are transposed (of course, as before, without their vowels): as *āṇālakhamba* for *ālānastambha* [cf. iii. 57].

VRĤASPATAU VAHORBHAĀU (30)

In the word *vṛhaspati*, 'the regent of the planet Jupiter,' *bb* and *a* are respectively substituted for *u* and *h*: as, *bhaapphaī* [cf. iii. 36.]

MALINE LINORILAU VĀ (31)

In the word *malina*, 'dirty,' *i* and *l* are optionally substituted for *li* and *n* respectively: as, *maīlam* or *maṇam*.

GRĤE GHARO'PATAU (32)

ghara is used in the sense of *gr̥ha*, 'a house,' except when it is followed by *pati*, 'a master:' as *gharam*, 'a house.' 'Why do we make this exception?' Because we have *gr̥hapati*, 'a householder.'

DĀDHĀDAYO BAHULAM (33)

The class of words called *dādhā*, etc., are irregularly used instead of the class *danītrā*, etc.: as,

dādihā, danstrā, 'a tooth', enhim, idanīm, 'now', dhīā¹³ or dhūdā, duhitā, 'a daughter', chātuliam, chāturya, 'dexterity', mandūro, mandūro, mandūka, 'a frog', gharē nihitam [iv. 32], grhe nihitam, 'deposited in the house', kandotto,¹⁴ utpala, 'a blue lotus', golā, godāvari, 'the river Godāvari', nidālam,¹⁵ lalāta, 'the forehead', bhumaā, bhū, 'the earth', veluriam, vaidūrya, 'lapis lazuli', avahovāsam, ubhayapārśva, 'both sides', māindo or māando,¹⁶ chūta, 'a mango tree'

The word *ādi* in the sūtra is used in the sense of 'similitude' or 'class', therefore all words of common speech may be considered as comprehended under this rule, which are used by convention in different provinces¹⁷

[1] *dhīā* is a Sans word see Lex. cf also Hindi-st *dhī*

[14] Cf Sans. *kandota*

[15] Cf Sans. *nidā*

[16] Cf Sans. *mānda*

[17] As might be expected the MSS. of "every" have not all of the Prakrit ex. of this or that cf var. loc.

SECTION THE FIFTH

ON DECLENSION

ATA OTSOH (1)

a is substituted for *su*, the affix of the nom. sing., after a word ending in *a*: as,

vachchho, *vasaho*, *puriso*.

vrksas, 'a tree', *vrīṣabhas*, 'a bull', *purusas*, 'a man.'

[The *a* is considered to be elided by iv. 1¹]

JASSASORLOPAH (2)

jas and *śas*, the affixes of the nom. and acc. plural are elided after words ending in *a*: as *vachchbā sobhanti* for *vrīksāḥ śobhante*, 'The trees are beautiful.' Here the vowel *a* is lengthened by sūtra 11, and then the affix *jas* is elided *Vachchbe nīachchbaha* for *vrīksāḥ nīyachchbata*,² 'Bring the trees' Here the final *a* becomes *e* by sūt. 12, and then the affix *śas* is elided

ATO'MAH³ (3)

The *a* of *am*, the affix of the accusative singular, is elided after words ending in *a*. as, *vachchham pekkhāi*, for *vrīksam preksate*, 'He sees a tree.' For the anusvāra, see iv. 12

TAMORṆAH (4)

After words ending in *a*, *na* is substituted for *cā* and *ām*, the affixes of the instrumental singular, and the genitive

1 So the Prāk. Sanj., cf. the addition in D noticed in the Var. Lect.

2 Such is the interpr. of the MSS., but cf. vul. 69, *Infra*

3 The sign ḥ is accidentally omitted in the sūtra as printed in the text.

plural: as, *vachchbheṇa*, *vachchbāṇa*,⁴ for *ṛikseṇa*, 'by a tree,' *ṛibhānām*, 'of trees.' The *e* of the former word is caused by sūt. 12; the long vowel of the latter by sūt. 11.

BHISO HIM (5)

biṃ is substituted for *bhis*, the affix of the instrumental plural, after words ending in *a*: as *vachchbebiṃ* for *ṛikṣais*, 'by trees'. For the insertion of *e*, see sūt. 12.

NASERĀDODUHAYAḤ (6)

After words ending in *a*, *ā do du bi* are severally substituted for *nas*, the affix of the ablative sing.: as, *vachchbā*, *vachchbādo*, *vachchbādū*, *vachchbābī*. For the long vowel of the penultimate in the last three forms, see sūt. 11; and for the first form, see sūt. 13.

BHYASO HINTO SUNTO (7)

After words ending in *a*, *hinto* and *sunto* are substituted for *bhyas*, the affix of the ablative plural: as, *vachchbāhinto*, *vachchbāsunto*. For the long vowel of the antepenult., the commentary refers us to the *cha*, or 'and', in sūt. 12.⁵

SSO NASAḤ (8)

After words ending in *a*, *ssa* is substituted for *nas*, the affix of the genitive sing.: as, *vachchbassa*.

4 The MSS write *vachchhāna*, *vachchhānam* indifferently, the final anusvāra in these and similar forms being considered optional by iv 16.

5 Bhāṣya does not recognise the forms with *e*, as *vachchhehinto*, *vachchhesunto*, but it seems plain from this very artifice of the *cha*, that such forms are correct. cf. *infra*, notes v 12, vi 62, and Lass. p 310. Hema-chandra expressly gives a sūtra, "bhyasi sa", with comm. "bhyasiḥ sa pare aṣṭo dirgho vā bhavati, *vachchhinto*, *vachchhehinto*," etc., and so does the Prāk. Sarvaṣṭa. For the difference of meaning between the two forms, see Lass. p 310, "hinto causam significat, & qui procedit effectus, sunt indicat unde profectus est."

NEREMMĪ (9)

After words ending in *a*, *e* and *mmi* are substituted for *ni*, the affix of the locative sing.: as, *Vachchhe*, *vachchhammi*. For the elision of the final *a* in *vachchhe*, we are referred to sūt. 13.

SUPAḤ SUḤ (10)

After words ending in *a*, *su* is substituted for *sup*, the affix of the loc. plural: as, *vachchhesu*. For the *e*, we are referred to sūt. 12.

JAŚSASŌASYĀMSU DIRGHAḤ (11)

For the final *a* of these nouns, *ā* is substituted before the affixes of the nom. and acc. plural, the ablative singular and the genitive plural: as, *vachchbā sobanti*, 'the trees are beautiful' [for the elision of *jas*, see sūt. 2];⁶ *vachchbādo*, *vachchbadū*, *vachchbāhi* for *vṛkṣāḥ* [see sūt. 6]; *vachchbāṇa* for *vṛkṣāṇām* [see sūt. 4].

ECHA SUPYANINĀSOḤ (12)

e is substituted for this final *a*, before all the case-affixes except those of the loc. and gen. (*ni* and *nas*);⁷ and from the *cha* in the rule we conclude that the long vowel also may be used; as *vachchhe pekkaba*, 'behold the trees' [for the elision of *jas*, see sūt. 2]; *vachchheṇa* for *vṛkṣeṇa* [see sūt. 4]; *vachchhehiṃ* [sūt. 5]; *vachchhesu* [sūt. 10]. But the long vowel also may be used: as, *vachchbābinto*, *vachchbāsunto* [sūt. 7].

'Why do we except the affixes of the loc. and gen.

6 The Comm. gives no ex. of the acc. plural. It should be *vachchhā*. The usual form is *vachchhe*; cf. S. 12.

7 All the grammarians agree that *sup* is here the *pratyāhāra* of all the case-affixes (formed from *su*, the first aff., and the *p* of *sup*, the last), and the Prāk. Sanj. and Prāk. Sarvasva refer hither *vachchhehinto*, etc.; cf. S. 7, note.

sing' ? Because in *vachchhammī* [sūt. 9] and *vachchbassa* [sūt. 8], the short vowel *i* is retained.

KVACHIDÑASIN̄YORLOPAḤ (13)

When *nasi* and *nī*, the affixes of the abl. and loc. sing., follow, in certain cases the final *a* of the noun is elided: as, *vachchbā* [sūt. 6], *vachchbē* [sūt. 9], (that is, in this form of the abl. we elide the final *a* of *vachchba* to avoid the necessity of lengthening it by sūt. 11; and similarly in this form of the loc. we elide it to avoid such a word as *vachchbae*. In *vachchbhādo*, etc., and *vachchhammī* we see the opposite; cf. also vi 61)

IDUTOḤ SASO NO (14)

In nouns ending in *i* and *u*, *no* is substituted for *śas*, the affix of the acc. plural: as, *aggino*, *vāuno*, for *agnin*, 'fires', *vāyūn*, 'winds'.

ÑASO VĀ (15)

In nouns ending in *i* and *u*, *no* is optionally substituted for *nas*, the affix of the gen. sing.: as, *aggino* or *aggissa*, *vāuno* or *vāussa* (for *ssa*, see sūt. 8).

JASASCHA O YOTVAM (16)

In these nouns, *n* is substituted for *śas*, the affix of the nom. plur., and *i* and *ū* for the final *i* and *u*. From the use of the *cha* in the sūtra we infer that *no* is also used as well as *o*: as *aggio*, *vāūo*, or *aggino*, *vāuno*.

TĀ NĀ (17)

In these nouns *nā* is substituted for *tā*, the affix of the instrumental sing.: as, *agginā*, *vāunnā*

■ The *īā* in the Comm., which is added in the margin in some MSS to the sūt. must only mean here *īyavāyhitavibhāṣā* [cf. iii 61], i.e., when *o* is used, *i* and *ū* must precede it, but not in the case of *no*. cf. Lau p 107

SUBHISSUPSU DĪRGHAḤ (18)

When *su*, *bhis*, and *sup*, the affixes of the nom. sing., instr. plur., and loc. plur. follow, the final *i* or *u* of these nouns is exchanged for its long vowel: as, *aggī*, *vāi*, *aggīhim vāūhim*, *aggīsu*, *vāīsu*.

STRIYĀM ŚASA UDOTAŪ (19)

In feminine nouns, *i* and *o* are substituted for *śas*, the affix of the acc. plural: as,

mālāū, *mālāo*, *naīu*, *naīo*, *vahūu*, *vahūo*.

mālāh, 'garlands', *nadīh*, 'rivers', *vadhūh*, 'wives.'

{JASO VĀ} (20)

In feminine nouns, *i* and *o* are optionally substituted for *jas*, the affix of the nom. plural, in the alternative these follow the rule of nouns in *a*: as *mālāo*, *malāīi*, and also *mālā* (by s. 2)⁹

AMI HRASVAḤ (21)

In feminine nouns the final long vowel *i* shortened before *am*, the affix of the acc. sing. as,

Mālam, *naīm*, *vahum*.

TĀNASNINĀMIDEDADĀTAḤ (22)

In feminine nouns, *i*, *e*, *a*, *ā* are substituted for *īā*, *nas*, *nī*, the affixes of the instr., gen and loc. sing.: as,

naī, *naīe*, *naīa* *naīā*, any one of which four forms represents 'by,' 'of' or 'in' 'a river.'

NĀTO 'DĀTAU (23)

In the case of feminine nouns ending in *ā*, two of the above substitutions *a* and *ā* do not take place, that is, the legitimate influence of the preceding sūtra is here prohibited: as,

mālāi, *mālāc* (not *mālāa*, *mālāā*.) 'by,' 'of,' or 'in' 'a garland.'

⁹ For *mālā*, cf. Lass, p. 307, note 2, and Bochtel Bak, p. 150 on *daamānā* (Williams' ed. p. 6, cf. also p. 165, 3)

ĀDITAŪ BAHULAM (24)

In feminine words ending in *ā*, *ā* and *ī* are irregularly interchanged as the final letter: as,

sahamāṇā, sahamāṇī; haladdā, haladdī; suppaṇahā, suppaṇahī; chhāhā, chhāhī.

Sahamāṇā, 'enduring'; haridrā, 'turmeric' [i. 13]; Sūrpanakhā, 'Rāvaṇa's sister'; chhāyā, 'shade' [ii. 18].¹⁰

NA NAPUNSAKE (25)

The final vowel is not lengthened in the nominative sing. of a neuter noun (in nouns ending in *a* there is no rule which would enjoin it; but those ending in *i* and *u*, but for this prohibition, might have come within the range of sūt. 18): as,

dahim, mahum, havim.

dadhi, 'curdled milk'; madhu, 'honey'; havis, 'ghee'

IJJAŚSASORDIRGASCHA (26)

In neuter nouns, *i* is substituted for *ja*s and *śa*s, the affixes of the nom. and acc. plural, and the preceding vowel is lengthened: as,

vaṇāi, dahīi, mahūi.¹¹

NĀMANTRAṆE SĀVOTVADIRGHAVINDA VAḤ (27)

When the nom. sing. is used in the vocative (this being considered by Sanskrit grammarians as only a modification of the nominative), neither the *o* of sūt. 1, nor the long

¹⁰ The Prāk. Sanjiv. explains this sūt. thus: 'stṛiṅge vartamānāḥ prātipadikāḥ ā 1 ityetau pratyekam bhavataḥ; kṛi kṛi (kayā, karyāh, karyāṇ 13); śi, śi (yayā, yaryāh, yaryāṇ 13); etc. The MS. D has these ex. as genitives (cf. Var. Lect.) added to those given by the other MSS. For kṛi, etc., cf. vi. 6. This explanation is much more probable than Bhāmaha's.

¹¹ The more common forms are *vaṇāim*, etc., the nasal being added by iv. 16.

vowel of sūt. 18, nor the anusvāra of sūt. 30, are allowed: as,

he vachchha, 'O tree', he aggi, 'O fire', he vāu, 'O wind', he vana,¹² 'O forest', he dahi, 'O curdled milk', he mahu, 'O honey.'

STRIYAMĀTA ET (28)

In the vocative of feminine nouns, *a* is substituted for *ā* before the affix *su*: as, he māle, 'O garland.' The Commentator adds that *su* is elided by iv. 6, which enjoins the elision of every final consonant (the indicative vowel of *su* is dropped by Panini, i. 3, 2, and therefore the *s* of *māles* comes under iv. 6).

IDŪTOR HRASVAḤ (29)

A final *ī* or *ū* is shortened in the vocative: as, he nai, 'O river', he vahu, 'O wife'

SORVINDURNAPUNSAKE (30)

In neuter nouns, anusvāra is substituted for the 'affix' of the noun sing. as,

vanam, dāhim, mahum

RITA ĀRAḤ SUPI (31)

In words ending in *r*, *āra* is substituted for *r*, before all case-affixes (the *pratyabāra sup*), as,

bhattāro, 'a husband', bhattārena, 'by a husband,' etc.

MĀTURĀT (32)

Ā is substituted for the *r* of *mātr*, 'a mother,' and the word is then declined like other feminines in *ā*: as,

mā, mām, mātē [sūt. 23].

UR JASASTĀNASSUPSU VĀ (33)

a is optionally substituted for a final *r*, before the affixes

of the nom. and acc. plural, the instr. and gen. singular, and the loc. plural, (that is, in these cases, words ending in *ṛ* become subject to the same rules as those ending originally in *u*): as,

bhattuṇo [s. 14 and 16], *bhattuṇā* [s. 17], *bhattuṇo* [s. 15], and *bhattūsu* [s. 18].

The forms with *āra* substituted for *ṛ* [by s. 31] are also used: as,

bhattārā, *bhattāre*, *bhattāreṇa*, etc.

PITRBHRĀTRJAMĀTRNAMARAḤ (34)

In the words *pitṛ*, 'a father', *bhrātṛ*, 'a brother', *jāmātr* 'a son-in-law,' *ara* is substituted for *ṛ*, before the case-affixes (*āra* is therefore forbidden): as,

piaram, *piareṇa*; *bhāaram*, *bhāareṇa*, *jāmāaram*, *jāmāareṇa*.

ĀCHA SAD (35)

In these words (*pitṛ*, etc.) *ā* is substituted for *ṛ*, before *sa*, the affix of the nom. sing.; and from the *cha* in the sūtra we infer that *ara* is also used: as,

piā, *piaro*; *bhāā*, *bhāaro*, *jāmāā*, *jāmāaro*¹³

ĀTMANO 'PPAṆO VĀ (45)

appāna is optionally substituted for the word *ātman*. 'self': as,

appāno, *appā*. [For the latter form, see iii. 48].

13 The long list of sūtras on *adjan* which are inserted here in three MSS are omitted in the translation, as there can be little doubt that they formed no part of the original text of Vararuchi. They are found in the Sanskrit Sūtra (cf. Lau. p. 315, note) and the Prāk. Sanj., but their diffuse phraseology is very different to Vararuchi's usual style.

BRAHMĀDYĀ ĀTMAVAT (47)

The words *brahma*, etc., are properly declined like *ātman*: as,

vamhā, vamhāno, juvā, juvāṇo; addhā, addhāṇo.

Brahman, 'Brahmā', yuvan, 'a youth'; adhvan, 'a path.'

Other similar instances are to be determined in conformity with the examples given.¹⁴

14 For some further rules on Declension: see vi. 60-64.

SECTION THE SIXTH

ON PRONOUNS, ETC

SARVĀDERJASA ETVAM (1)

jas, the affix of the nom. plural, becomes *e* when it follows the class of words called *sarvāds* : as,

savve, je, te, ke, kadare.

sarve, 'all', ye, 'who' te, 'they', ke, 'who?', katare, 'which of two'.¹

NEH SSIMMMITTHĀH (2)

ssim, *mmi*, *ttba* are substituted for *ni*, the affix of the loc. sing., when following a pronoun : as,

savvassim, savvammi, savvattha, tarassim, tarammi, tarattha.

sarvasmin, 'in all', tarasmin, 'in another'.²

IDAMETATKIMYATTADBHYASTĀ INĀ VĀ (3)

inā is optionally substituted for *tā*, the affix of the instr. sing., after *idam*, 'this', *etat*, 'this', *kim*, 'what?' *yat*, 'what', *tat*, 'that': as,

iminā, edinā, kinā, jinā, tinā, or, imena, edena, kena, jena, tena.

ĀMA ESIM (4)

esim is optionally substituted for *am*, the affix of the gen. plur., after the above words *idam*, etc. as,

imesim or imāna edesim or edāna, kesim or kāna, jesim or jāna, tesim or tāna.³

1 Vararuchi in this short sketch of pronouns, confines himself to their peculiar inflexions and for the most part assumes the rules of Sect v

2 *Imassim* (cf sūti 15) is used as loc. fem. in Sak [Will p. 36. 2].

3 *esim* is used in the fem. as well as the masc. cf Hema-ch.

KIMYATTADBHYO NĀSA ĀSAḤ (5)

āsa is optionally substituted for *nas*, the affix of the gen sing., after the pronouns *kṣm*, *yat*, *tat*: as, *kāsa* or *kassa*, *jāsa* or *jassa*, *tāsa* or *tassa*.

IDBHYAḤ SSĀ SE (6)

ssā and *se* are substituted for *nas*, after the above pronouns, when they are declined like nouns ending in *s* (i.e., from feminine roots of the form *kṣ*, *jṣ*, *tṣ*). as,

kissā, *kīse*, *kīā*, *kīe*, *kīā*, *kīi*. 'of what woman?', *jissā*, *jīse*, *jīā*, *jīe*, *jīā*, *jīi*, 'of what woman', *tissā*, *tīse*, *tīā*, *tīe*, *tīā* *tīi*, 'of that woman' * [For the other forms given, see v 22].

NĒRHIM (7)

him is optionally substituted for *ns* (the affix of the loc. sing.) after *kṣm*, *yat*, *tat*. as,

kahim, *kassim*, *kammi*, *kaccha* [cf. v. 2]; *jahim*, *jassim*, *jammi*, *jattha*, *tahim*, *tassim*, *tammi*, *taccha*.

ĀHE IĀ KĀLE (8)

Instead of *ns* in the sense of time [cf. Pāṇ, v. 3, 15], *āhe* and *iā* are optionally substituted after the above pronouns as,

kahe, *jāhe*, *tahe*, *kāia* *jāia*, *taīā*, and also the forms (in vi 7) *kahim*, etc.

kadā, 'when', *yadā*, 'since', *tadā* 'then'.

TTO DO NASEḤ (9)

Instead of *nasi*, the affix of the abl sing., *tto* and *do* are substituted after the above pronouns. as,

katto, *kado*, *jatto* *jado*, *tatto*, *tado*

4 These refer to the feminine gen sing., and correspond to the Sans *karyāḥ*, etc. See, Lass, p 322, and the Sanksh Sāra quoted there. It is singular that W adds *striyām* in the Sūtra.

kasmāt, from what?', yasmāt, 'from which'; tasmāt, 'from that'.

TADA OŚCHA (10)

Instead of *nasī*, after the pronoun *tat*, *o* is optionally substituted: as, *to*, as well as *tatto* and *tado* (the final *t* is dropped by iv. 6, and the *a* is elided before *o* by iv. 1).

ŌSĀ SE (11)

The option allowed in the preceding sūtra still continues. *se* is optionally substituted for the pronoun *tat*, together with *nas*, the affix of the gen. sing., in the alternative, it follows previous rules as, *se*, *tāsa*, and *tassa* [vi. 5].⁵

ĀMĀ SIM (12)

sim is optionally substituted for the pronoun *tat*, together with *am*, the affix of the gen. plur.: thus, instead of *tesām* and *tāsām*, we have *sim* or *tāṇa*, and also (by vi. 4) *tesim*.

KIMAH KAḤ (13)

ka is substituted for the pronoun *kim*, when followed by the affixes of declension: as, nom. sing., *ko*, nom. plur., *ke*, instr. sing. *kena*, instr. plur., *keḥim*.

IDAMA IMAḤ (14)

Similarly *ima* is substituted for the pronoun *idam*: as, *imo*, *ime*, *imena*, *imeḥim*

SSASSIMORADVĀ (15)

a is optionally substituted for *idam*, 'this', when followed by *ssa* and *ssim*, the Prakrit affixes of the gen

⁵ *se* is used in the three genders. Hema ch joins sūtras 11, 12 in one as follows: "vedaṃtadetaḍo naśambhyāṃ aśamau—idaṃ tad etaḍ ityeteṣāṃ sthāne naśambhyāṃ saha yathāsankhyaṃ *se* *sim* ityādeṣaṃ vā bhavataḥ," with examples. *se*, *asya*, *tasya*, *tasyāḥ*, etc., *sim*, *eṣāṃ*, *teṣāṃ*, *tīṣāṃ*, etc.

and loc. sing. [v. 8, vi. 2] : as, *assa* or *imassa*, *assim* or *imessim*.

NERDENA HAḤ (16)

ha is optionally substituted for *ni*, the loc. sing. affix, together with the *da* in *idam*. as, *iba* In the case of its not being so substituted we have (by previous rules), *assim*, *imassim*, *imanimi*.

NA TTHAḤ (17)

The form *ttha* is not used as a substitute for *ni*, when it follows *idam*, and thus sūt. 2 is so far restricted from applying to his pronoun.

NAPUNSAKE SVAMORIDAMIṆAMIṆAMO (18)

Instead of *idam* in the neuter gender, together with *su* and *am*, the affixes of the nom. and acc. sing., we have the three forms, *idam*, *inam*, and *inamo*.⁶

ETADAḤ SĀVOTVAM VĀ (19)

When the pronoun *etad* is followed by the nom. sing. affix *su*, the substitution of *o* for *su* (which by v. 2 is universal) is optional. as, *esa* or *eso*, for *esa*, 'this.'

TTO NASEḤ (20)

Instead of *nasi*, the affix of the abl. sing., when it follows *etad*, *tto* is substituted, the *ni* being elided by sūt. 2 : as,

etto. (We have also the regular forms : *edādo*, *edādu*, *edāhi*.)

etasmāt, 'from this'.

TTOTTHAYOSTALOPAḤ (21)

When the affixes *tto* [s. 20], and *ttha* [s. 2] follow, the *ta* of *etad* is dropped : as,

⁶ Hema-ch also gives *inamo*.

etto, 'from this', ettha, 'in this' (the final *d* having been dropped by iv. 6).

TADETADOḤ SAḤ SĀVANAPUNSAKE (22)

s is substituted for the *t* of *tad* and *etad* in the masc. and fem., before *su*, the affix of the nom. sing. : as,
so puriso, 'this man', sã mahilã, 'this woman', similarly
esa [s. 19], *eso*, *esã*.

'Why do we specify *su*?' Because it does not hold in the nom. plur., *ede*, *te*, , or the acc. sing. *edam*, *tam*.
'Why do we exclude the neuter?' Because we say *tam*, *edam*, for *tad*, *etad* in the neuter nom. sing.

ADASO DO MUḤ (23)

mu is substituted for the *da* of the pronoun *adas*, before the case affixes (the final *s* being already dropped by iv. 6), and the word is then declined like a noun ending in *u*. as,
amū puriso, 'that man', *amū* mahilã, 'that woman',
amūo purisã, 'these men', *amūo* mahilão, 'these women',
amum vanam, 'this forest', *amūm* vanãm, 'these forests.'

HASCHA SAU (24)

ba also is substituted for the *da* of *adas*, before the affix of the nom. sing. : as,

aha puriso, *aha* mahilã, *aha* vanam

This *ba* does not admit *o*, *ã* or anusvãra, and therefore remains the same in the three genders.

PADASYA (25)

This sūtra will exercise *adbikāra* [cf. i. 1]. The various rules which we shall go through in order, are to be understood as supplying substitutes for a *pada*, or word ending with a case-affix, that is, they will not supply substitutes for the case-affixes themselves, nor for a part of the base to which these may be added, but they are to supply substitutes for the whole word, base and affix together.

The *adhiṣṭhāra* of this sūtra will extend until a *śabda* is enjoined (or crude form in contradistinction to a *padā*) which we shall certify, when it occurs

YUSMADASTAM TUMAM (26)

The affix *su* is repeated from s. 24. *tam* and *tumam* are substituted for the pada *yusmad*, 'you', when followed by *su*, the affix of the nom. sing.* as *tam*, *tumam*, 'you.'

TUMCHĀMI (27)

For the pada *yusmad*, when followed by *am*, the affix of the acc. sing., *tum* is optionally substituted, and, from the use of *cha* in the sūtra, we conclude that *tumam* also may be used. as, *tum*, *tumam*, 'thee'.

TUJJHE TUMHE JASI (28)

For the pada *yusmad*, followed by *jas*, the affix of the nom. plur., *tujjhe* and *tumhe* are substituted: as, *tujjhe*, *tumhe*, 'ye'.

VOCHA ŚASI (29)

For the pada *yusmad* followed by *śas*, the affix of the acc. plur., *vo* is substituted, and from the *cha* of the sūtra we conclude that *tujjhe* and *tumhe* may also be used. as, *vo*, *tujjhe*, *tumhe*, 'you'.

TĀNYOS TAI TAE TUMAE TUME (30)

For the pada *yusmad* followed by *tā* and *ni*, the affixes of the instr. and loc. sing., *tai*, *tae*, *tumae* and *tume* are substituted as, *tai*, *tae*, *tumae*, *tume*, 'by thee,' or 'in thee'.

NASI TUMOTUHHATUJJHATUMHATUMMĀH (31)

For the pada *yusmad* followed by *nas*, the affix of the gen. sing., the following are substituted. *tumo*, *tuba*, *tujjha*, *tumba*, *tumma*, 'of thee'.

ANI CHA TE DE (32)

For the pada *yusmad*, followed by *ān*,¹ the affix of the

1 This is the affix of the instr. sing. in the terminology of the eastern

instr. sing., and also by *ñas*, the affix of the gen. sing. (which we infer from the use of *cha* in the sūtra), *te* and *de* are substituted: *as*, *te*, *de*, 'by thee,' and 'of thee'.

TUMĀI CHA (33)

For the pada *yusmad* followed by *ān*, the affix of the instr. sing., *tumāi* also is substituted: *as*, *tumāi*, 'by thee'.

TUJJHEHIṀ TVMHEHIṀ TUMMEHIṀ BHISI (34)

For the pada *yusmad* followed by *bhis*, the affix of the instr. plur., these are substituted: *tujjhehiṃ*, *tumbhehiṃ*, *tummehiṃ*, 'by you'.

NASAṀ TATTO TAITTO TUMĀDO TUMĀDU TVMĀHI (35)

For the pada *yusmad*, followed by *nasi*, the affix of the abl. sing., *tatto*, etc., are substituted: *as*, *tatto*, *taitto*, *tumādo*, *tumādu*, *tumāhi*, 'from thee'.

TUMHĀHINTO TUMHĀSUNTO BHYASI (36)

For the pada *yusmad* followed by *bhyas*, the affix of the abl. plur., *tumbāhinto* and *tumbāsunto* are substituted: *as*, *tumbāhinto*, *tumbāsunto*, 'from you'.

VO BHE TUJJHĀṆAM TUMHĀṆAMĀMI (37)

For the pada *yusmad* followed by *ām*, the affix of the gen. plur., *vo*, etc. are substituted, *as*, *vo*, *bhe*, *tujjhānam*, *tumbhānam*, 'of you'.

NAŪ TUMAMMI (38)

For the pada *yusmad* followed by *ni*, the affix of the loc. sing., *tumammi* is substituted. *as*, *Tumammi*, 'in thee.' By sūt. 30, we have also the four forms, *taī*, *tae*, *tumae*, *tume*.

TUJJHESU TUMHESU SUPI (39)

For the pada *yusmad* followed by *sup*, the affix of the loc. plur., *tujjhesu* and *tumhesu* are substituted: as, *tujjhesu*, *tumhesu*, 'in you.'

ASMADO HAMAHAAM SAŪ (40)

For the pada *asmad*, 'I', followed by the affix *su*, *ham*, *abam*, *abam* are substituted, as, *ham*, *abam*, *ahaam*, 'I.'

AHAMMIRAMICHA (41)

For the pada *asmad* followed by the affix *am*, *ahammi* is substituted, and from the *cha* of the sūtra we infer that it may also be similarly substituted for the nom.: as, *ahammi*, 'I,' or 'me.'

MAM MAMAM (42)

am is repeated from sūt. 41. For the pada *asmad*, followed by the affix *am*, *mam* and *mamam* are substituted: as, *mam*, *mamam*, 'me.'

AMHE JĀSSASOH (43)

For the pada *asmad*, followed by the affixes *jas* and *sas*, *amhe* is substituted: as, *amhe*, 'we,' or 'us.'

ŪO SASI (44)

For the pada *asmad* followed by the affix *śas*, *ŋo*⁸ is substituted: as, *ŋo*, 'us.'

ĀŅI ME MAMAI (45)

For the pada *asmad* followed by the affix *āñ* [cf. sūt. 32], *me* and *mamāi* are substituted: as, *me*, *mamāi*, 'by me.'

|| The MSS [cf. Var. Lect.] generally read *ne*, but as they all have, *no*, in S 29, it is probably an error; at the same time it would be well for future editors of the plays to mark whether *ne* occurs in the MSS. All the MSS. of Vararuchi give *no* in the gen. plur. (if my emendation of vi. 11 be correct), but it is singular that Hema-ch there gives both *ne* and *ŋo*.

ṆAU CHA MAI MAE (46)

For the pada *asmad* followed by the affix *ñi*, *mai* and *mae* are substituted (and also when followed by the affix *āñ*, as we infer from the use of *cha* in the sūtra): as, *mai mae*, 'in me,' or 'by me.'

AMHEHIM BHISI (47)

For the pada *asmad* followed by the affix *bhis*, *ambehim* is substituted: as, *ambehim*, 'by us.'

MATTO MAITTO MAMĀDO MAMĀDU MAM-
ĀHI ṆASAU (48)

For the pada *asmad* followed by the affix *ñasi*, *matto*, etc. are substituted: as, *matto*, *maitto*, *mamādu*, *mamāhi*, 'from me.'

AMHĀHINTO AMHĀSUNTO BHYASI (49)

For the pada *asmad* followed by the affix *bbyas*, *ambābinto* and *ambāsunto* are substituted: as, *ambābinto*, *ambāsunto*, 'from us.'

ME MAMA MAHA MAJJHA ṆASI (50)

For the pada *asmad* followed by the affix *ñas*, *me*, etc. are substituted: as, *me*, *mama*, *maha*, *majjha*, 'of me.'

MAJJHA ṆO AMHA AMHĀṆAM AMHE ĀMI (51)

For the pada *asmad*, followed by the affix *ām*, *majjha*, etc. are substituted: as, *majjha*, 'no', *amba*, *ambāṇam*, *amhe*, 'of us.'

MAMAMMI ṆAU (52)

For the pada *asmad* followed by the affix *ñi*, *mamammi* is substituted: as, *mamammi*, 'in me.' From sūtra 46 we have also the forms, *mai*, *mae*.

■ Cf. Var. Lect. Hema-chandra's sūtr. is, "ne ṇo majjha amba amham amhe amho ambāna mamāna mahāna majjhāna āmā" *amha* occurs in Dr. Tristram's ed. of the Mahāvīra-charitra p. 28, 12

AMHESU SUPI (53)

For the pada *asmad* followed by the affix *sup*, *ambesu* is substituted: as, *ambesu*, 'in us.'

DVERDO (54)

The adhikāra of *pada* ends here [cf. s. 25]. *sup* must be repeated from the last sūt., but in the sense of the *pratyābara* [see v. 12, note], and not as merely confined to the loc. plur.

For the word *dvi*, 'two,' *do* is substituted before the case affixes: as, *dohim*, 'by two,' *dosu*, 'in two.'

TRES TIH (55)

For the word *tr*, 'three,' before the case-affixes, *ti* is substituted (and the word is then declined like nouns ending in *i*). as, *tihim* 'by three', *tisu* 'in three.'¹⁰

TIṆṆI JASSASBHYAM (56)

For the word *tr*, together with the case-affixes *jas* and *śas*, *tinns* is substituted: as, *tinns āgadā* 'three are come'; *tinns pekkha*, 'behold three.'

DVERDUVE DOṆI VĀ (57)

For the word *dvi*, together with the case affixes *jas*, and *śas*, *dave* and *doni* are substituted. as, *dave*, *doni*, 'two'; we have also the option of using the form *do* [s. 54].

CHATURASCHATTĀRO CHATTĀRI (58)

For the word *chatur*, together with the affixes *jas* and *śas*, *chattāro* and *chattāri* are substituted: as, *chattaro chattāri purisā*, 'four men', *chattāro chattāri pekkha*, 'behold four'

ESĀMĀMO NĦAM (59)

Instead of *ām*, as the gen. plur. affix of these words *dvi*,

¹⁰ Cf. Var. Lect. The *i* seems absolutely required by v 18 and vi, 60

tr, *chatur*, we have the form *nham*, as, *donham*, 'of two', *tinham* 'of three' *chatunham*,¹¹ 'of four.'

SESO 'DANTAVAT (60)

The rest of the rules for declension are the same as those for words ending in *a*. Thus the sūtra *bhiso him*, which has been given for words ending in *a* [cf. v. 5] applies equally to words ending in *i* and *u*, thus we have *aggīhim*, *vāuḥim* from *aggi* and *vāu*, and similarly for feminine words ending in *ā*, *ī*, and *ū* as *mālahim*, *nāhim*, *vahūḥim* [v. 19]. In the same way we have *aggissa*, *vaussa* as the gen. sing., and *aggido*, *vaūdo*, etc., for the abl. sing., and similarly *dobim*, *tibim* [vi. 54, 55], *chaubim*.

NA NINASYOREDĀTAU (61)

e and *ā* are not used as the substitutes of the affixes *ni* and *nasi* [cf. v. 6 and v. 9] in the case of nouns ending in *i* and *u* as, *aggimni*, 'in the fire', *vāunni*, 'in the wind', *aggido*, *aggidu*, *aggīhi*, 'from the fire', *vaudo*, *vāūdu*, *vāūhi*, 'from the wind.'

E BHYASI (62)

The negative is repeated from the previous sūtra. *E*¹² is not substituted for the final letter of nouns ending in *i* or *u*, when *bhyas* follows as, *aggibinto*, *aggisunto*, 'from the fires', *vaūbinto*, *vausunto*, 'from the winds.'

DVIVACHANASYA BAHUVACHANAM (63)

In all affixes, whether for the cases of nouns or the persons of verbs, we must use the plural instead of the dual,

11 Or rather, *cha inham*, the reading of one MS

12 Cf. Var. Lect. *E* and not *ā* seems the true reading because in fact the form with *ā* is only evolved from the sūtra v. 12 by the aid of the *cha* [cf. v. 7, note], the original forms being no doubt *achchhehinto*, etc. This being not observed by the copyists has occasioned the Var. Lect. *ā*

thus we must say, *vachchbā*, 'two trees'; *vachchbahim*, 'by two trees', etc.; and similarly for verbs; as, *chittbanti* 'they two stand.'

· CHATURTHYĀḤ ṢAṢṬHĪ (64)

Instead of the affix of the dative case, we must use that of the genitive; thus, *vamṇassa dehi*, *vamṇāṇa dehi*, 'give to the Brāhmaṇ'; or 'to the Brāhmaṇs.'

SECTION THE SEVENTH

ON CONJUGATION

TATIPORIDETAŪ (1)

For *ta* and *isp* (the affixes of the 1st person¹ in the *ātmane* and *parasmas pada*), *i* and *e* are mutually substituted: as,

padhaī, padhae for pathati, pathate, 'he recites,'

THĀSSIPOḤ SI SE (2)

For *thās* and *sip* (the affixes of the 2nd person sing. in the *atm.* and *par. pada*), *si* and *se*² are mutually substituted: as,

padhasi, padhase for pathasi, pathase.

ITMIPORMIH (3)

For *it* and *mip* (the affixes of the 3rd person sing. in the *atm.* and *par. pada*) *mi* is substituted, and thus *padbāmi* represents both the Sans. *pathāmi* and *pathe*.

NTIHETTHĀMOMUMĀ BAHUSU (4)

For the conjugational affixes in the plural, *nti*, *ba*, *ntihā* *mo*, *mu*, *ma* are severally substituted. as,

(1) padhanti, (2) padhaha, padhuthā, (3) padhāmo, padhamu, padhama.

ATA E SE (5)

This rule limits what would otherwise be of constant application. The *e* and *se* which are substituted by *sūtras* 1 and 2 are only substituted when they follow *a*, and not

1 The reader will bear in mind that the Hindū Grammarians follow an inverse order to ours in arranging the *persons*, their first person being our third, etc

2 The apparent confusion in *sūtras* 1, 2, (as *si* properly=*sip*, not *thās*, etc.) seems intended to prepare us for *sūtra* 5

otherwise; thus we have *ramae*, 'he rejoices,' *padhae*, 'he recites', *ramase*, 'thou rejoicest,' *padhase*, 'thou recitest'; but not *hoe* or *bose* [*ho* being the Prākṛt for *bhū* by viii. 1] but only *hoi*, 'he is', *hoi*, 'thou art.'

ASTERLOPAH (6)

The root *as*, 'to be,' is elided when the substitutes [vii. 2] for the affixes *tbās* and *śp* follow: *as*,
sutto si for *supto'si*, 'thou art asleep.'

MIMOMUMĀNĀMADHO HASCHA (7)

b is to be used immediately after the *m* in the affixes *mi*, *mo*, *mu*, *ma*, when they follow the root *as*, the elision of which still continues to be enjoined from the preceding sūtra. *as*,

gao mhi, *gaa mho*, *gaa mhu*, *gaa mha* for *gato'smi*, 'I am gone'; *gatās smah*, 'we are gone.'

YAKA IA-IJJAD (8)

For *yak* (the affix of the passive) *īa* and *ījja* are substituted (and the personal affixes subjoined to these): *as*,
padhīai, *padhījjaī* for *pathyate*, 'it is recited.'

NĀNTYADVITVE (9)

These substitutions for *yak* do not take place, when the final consonant of the root is doubled: *as*,

hassai, *gammaī* for *hasyate*, 'it is laughed,' *gamyate*, 'it is gone.' By viii. 58, this doubling of the final is optional in the verbs *gamsa*, etc.; therefore when the final is not doubled, sut 8 remains in force, and thus we have *gamīai*, *gamījjaī*.

NTAMĀṆAU SATRI SĀNACHOH (10)

For the participial affixes *śatri* and *śānach*, *nta* and *māna* are mutually substituted: *as*,
padhanto, *padhamāno*, 'reciting.'

ICHA STRIYĀM (11)

ī is substituted (as well as the regular forms from *nta* and *māna*), for *śatrī* and *śānach*, when used in the feminine as, *hasai*, *hasantī*, *hasamānā*, 'smiling' (a woman), *vevai*, *vevantī*, *vevamānā*, 'trembling'

DHĀTORBHAVISYATI HIH (12)

The syllable *hi* is to be used after the root in the future (and the affixes of the present added to this) as,

hohii, 'he will be', *hohinti*, 'they will be', *hasihii*, 'he will laugh', *hasihinti*, 'they will laugh'.

UTTAME SŚĀ HĀCHA (13)

In the 3rd person [cf. note sūt 1] of the future we are to use after the root *ssā* and *ha*, and also *hi* (as we infer from the *cha* in the sūtra): as,

hossāmi, *hohāmi*, *hohimi*, 'I shall be', *hossāmo*, *hohāmo*, *hohimo*, 'we shall be'

MINĀ SSAM VĀ (14)

In the 3rd person sing. of the future, *ssam* may optionally be used after the root, superseding the personal affix *mi* as, *hossam*, 'I shall be'. This being optional, we may also use the forms of the preceding sūtra.

[MOMUMAIRHISSĀHITTHĀ³] (15)

In the 3rd person plural of the future, *bissā* and *bitthā* may be optionally added after the root, instead of any substitute for a plural-affix, superseding *mo*, *mi*, or *ma* as,

hohissā, *hohitthā*, 'we shall be', *hasihissā*, *hasihitthā*, 'we shall laugh' As this is optional, we may also use the previous forms ⁴

3 sūtras 15—22 are only found in part of the MSS, but Hema-ch., and the Prāk Sanj give them and as several of them are of some value I add Hema-chandra's corresponding rules

4 Hema ch., 165, *momumānām hissā hitthā*, and 166, *meh ssam*

[KṚ-DĀ-SRU-VACHI-GAMI-RUDI-DRŚI-VIDI-
ROPANĀM KĀHAM DĀHAM SOCHCHHAM VOCH-
CHHAM GACHCHHAM ROCHCHHAM DACH-
CHHAM VECHCHHAM⁵] (16)

In the 3rd person sing. of the future, instead of the roots *kṛ*, etc., *kāham*, etc. are respectively substituted: as,

kāham, 'I will do'; *dāham*, 'I will give'; *sochchham*, 'I will hear'; *vochchham*, 'I will speak'; *gachchham*, 'I will go'; *rochchham*, 'I will weep'; *dachchham*, 'I will see'; *vechchham*, 'I will know,' etc.

[SRVĀDINĀM TRISVAPYANUŚVĀRAVARJAN
HILOPAŚCHA VĀ⁶] (17)

sochchham, etc. (without the anusvāra) are substituted for *śṛu*, etc. in the future, even when the signs of the first, second, or third persons follow; the elision or insertion of *hi* (sūt. 12) is optional: as,

sochchhi, *sochchhihi*, 'he will hear'; *sochchhinti*, *sochchhihinti*, 'they will hear'; *sochchhisi*, *sochchhihisi*, 'thou wilt hear'; *sochchhitthā*, *sochchhihitthā*, 'ye will hear'; *sochchhimi*, *sochchhihimi*, 'I will hear'; *sochchhimo*, *sochchhihimo*, *sochchhimu*, *sochchhihimu*, *sochchhima*, *sochchhihima*, *sochchhissāmo* [sūt. 13], *sochchissāmu*, *sochchhis-sāma*, 'we will hear'. And similarly *vochchha*, etc.

[U-SU-MU VIDHYĀDIṢVEKASMIN⁷] (18)

u su mu are severally substituted for the proper singular

5 Hema ch. 167, *kṛdo ham*, with ex. *kāhaṇ*, *dāham*; then 168, *śru-gam-rudi-vidi-drśi-muchi-vachi-chhidi-bhidi-bhujāṇ sochham gachham rochham vechham*, etc. The Sanskrit Grammarians frequently add an *i*, to a verbal root, in order to decline it in their sūtras. See Sect. viii. *passim*.

6 Hema ch. 169, *sochhādaya iḍāḍiṣu* (explained in Comm. by *bhaviṣyad-ādeṣu*), *hiḷukcha vā*.

7 Hema ch. 170, *dusumu vidyādiṣvekasminstrayānām*, with the ex., *hasāmu aham*, etc.; the Comm. adds *du*, *ḍakārochchāronaṇ*, *bhūjāntar-*

affixes in the sense of command, etc. [cf. Pāṇini iii. 3, 161 and 162]: as,

hasaū, 'let him laugh'; hasasu, 'do thou laugh'; hasamu 'let me laugh.'

[NTU-HA-MO BAHUṢU⁸] (19)

ntu ha mo are severally substituted for the proper plural affixes in the sense of command, etc.: as,

hasantu, 'let them laugh'; hasaha, 'laugh ye'; hasāmo, 'let us laugh'.

[VARTAMĀNABHAVIṢYADANADYATANAYOR-
JAJJĀ VĀ⁹] (20)

jja and *jjā* are optionally substituted for the proper affixes of the present and the definite future, and also when command, etc. are implied; there being on option, the previous forms may be retained. Thus we have in the present *bojja*, *bojjā*, or *boi*, 'he is' [cf. viii. 1]; *bajejja*, *bajejjā*, or *hasai*, 'he laughs'; (and the same form applies to the three persons in both numbers;) in the future *bojja*, *bojjā*, or *hobbi*, etc., 'he will be'; and similarly in the sense of the imperative.

[MADHYE CHA¹⁰] (21)

jja and *jjā* are also optionally inserted between the root

ārtham, S 171, *sor hir vā* is new, as is 172, *ata ijjasviṃṣaḥijjeluko vā*, with Comm., *akārātparasya sos sthāne* 'ijjasu' 'ijjahu' 'ijje' 'ityete lukcha ādeṣa vā bhavanti

8 This is Hema-ch, 173.

9 Hema ch, 174, *vartamānābhaviṣyantyōśchajjā vā*. For Comm, cf text notes, Ch VII sut 20-23 *infra*, also cf. *ibid* for the other interpr. in the MSS, some of which understand by *vidhyādīṣu*, 'the imperative and other tenses.', Hema-ch notices the variation [cf. var. lect, p 65] but gives as above, which agrees with Pān., iii. 3, 161, 162.

10 Hema-ch 175, *Madhye cha svarāntād vā i. svarāntād dhātōh prakṛti-pratyāyayor madhye, chakārāt pratyāyāṇām cha sthāne, jja jja vā bhavatah vartamānābhaviṣyantyōr vidhyādīṣu cha* The ex of the

and the affixes in the present, the definite future and the imperative: as,

(Present) *hojjai*, *hojjāi*; (future) *hojjahii*, *hojjāhii*;
(imperative) *hojjau*, *hojjāu*.

[NĀNEKĀCHAḤ] (22)

jjā and *jjā*, however, are not thus inserted between the root ends in a vowel (and is therefore monosyllabic [ekāch], since a root which ends in a consonant becomes dissyllabic by the addition of the anubandha): as,

hasāi from *hasa*, 'to smile'; *tuvarāi* from *tvara*, 'to hasten.' But this does not preclude their being employed as finals (by s. 20); as, *hasejja*, -*jjā*; *tuvarejja*, -*jjā*, etc.

IA BHOTE (23)

*īa*¹¹ is substituted for the affix after a root in a past tense: as,

huvia, *hasīa* for *abhavat*, 'he was,' *ahīasat*, 'he laughed'.

EKĀCHO HĪA (24)

hīa is substituted for the affix after a monosyllabic root in a past tense: as,

hohīa for *abhūt*, 'he was.'

future are *hojjahu*, *hojjāhu*, *hojja*, *hojjā*. *pakṣe hohu*, which I have supplied above, as all Vararuchi's MSS. omit them, except W. which erroneously reads *hojjai* like the present. Hema-ch also applies the forms to all the persons

11 For sūtras 23, 24, cf. Lass Inst p 354. Some MSS seem to have *ia* for *īa*, but the Sanksh Sāra and Hema-ch have *īa*. The latter's sūtras are as follow. "si hi hīa bhūtārthasya. Instead of the affixes of the third and other preterites (*adyatanyādis pratyayo bhūtārthas*) *si* *hī* and *hīa* are substituted, and as the *īa* of the next rule is restricted to a root ending in a consonant, we infer that this rule applies to one ending in a vowel as, *kāsi*, *kāhi*, *kāhū* for *akārṣit*, *akarot*, *chakāra* from *kṛ*."—"vyanjanād īa. For the affixes of the third and other preterites, after a root ending in a consonant, *īa* is substituted. as, *huvia*, for *abhūt*, *abhavat*, *babhūva*, etc." *huv* being a form for *bhū*, by viii 1.

ASTERĀSIḤ (25)

ās is substituted for *ast* in the singular of a past tense:

as,

ās *rā* for *āsīd* *rajā*, 'there was a king.'

NICHĀ EDĀDERATA ĀT (26)

e is substituted for *nich*, the causal affix, and an *a* in the first syllable of the root becomes *ā*: as,

kāre, *hāse* for *kārayati*, 'he causes to do,' *hāsayati*, 'he causes to laugh.'

AVE CHA (27)

āve also is substituted for *nich*, as well as *e* as,

karāve, *kārāve*, *hasāve* for *kārayati*, 'he causes to do,' *hāsayati*, 'he causes to laugh.'¹²

ĀVIḤ KṬAKARMABHĀVESU VĀ (28)

āvi is optionally substituted for *nich*, [1] when *kṭa* (the affix of the past participle) follows, and [11] when the object and the action are signified (i.e., in the passive voice): as,

[i.] *karāviam*, *hasāviam*, or *kāriam*, *hāsiam*, for *kārita*, 'caused to do,' *hārita*, 'caused to laugh'.

[11.] *karāvijjai*, *hasāvijjai*, or *kārijjai*, *hāsiijjai*, for *kāryate*, 'he is caused to do,' *hāsyate*, 'he is caused to laugh.'

[NAIDĀVE] (29)

e and *āve* are not substituted for *nich* when *kṭa* follows, or in the passive voice: thus we have only *kāriam*, *karāviam*, *kārijjai*, *karāvijjai*.

12 The Pr Sanj adds *pūrvasūtrād yogabheda āderanādésārtha* i.e., 'this sūtra is separated from the preceding [cf. in 49] because the substitution for the initial *a* is not enjoined here' Bhīmaha allows both forms

ATA Ā MIPI VĀ (30)

ā is optionally substituted for the final of a root ending in *a*, when *mīp* follows: as,

hasāmi or hasami, 'I laugh'.

ICHCHA BAHUṢU (31)

i is substituted (as well as *ā*) for the final *a*; in the 1st person plural: as,

hasimo, hasāmo, hasimu, hasāmu, 'we laugh'.¹³

KTE (32)

i is substituted for the final *a* when *kta* (the affix of the past participle) follows: as,

hasiam, paḍhiam for hasitam, 'laughed,' paṭhitam, 'recited'.

ECHA KTVĀTUMUNTAVYABHAVIṢYATSU (33)

When the affixes *ktvā*, *tumun*, and *tauya* follow, and also in the future tense, *e* is substituted for *a*; and also *i*, as we infer from the *cba* of the sūtra: as,

haseūṇa, hasiūṇa, 'having laughed'; haseum, hasium, 'to laugh'; haseavvam, hasiavvam, '(it is) to be laughed'; hasehi, hasihit, 'he will laugh'.

LADESE VĀ (34)

e is optionally substituted for a final *a*, wherever it is followed by a substitute for *i*¹⁴ (or in other words, in any person of any tense); as,

hasei or hasai, 'he laughs'; hasenti or hasanti, 'they laugh'.

¹³ This *ā* seems optional by sūt. 30; hence we have such forms as *hasamu*; cf. sūt. 4.

¹⁴ Cf. Pān iii 4, 77.

SECTION THE EIGHTH

BHUVO HOHUAŪ (1)

For the verbal root *bbū*, 'to be,' *bo* and *huva* are substituted: as,

hoi, huvaī, 'he is', honti, huvanti, 'they are'.

KTE HUḤ (2)

When *bbū* is followed by *kta*, the affix of the past participle, *bu* is substituted: as,

huam,¹ 'been'.

PRADER BHAVAḤ (3)

When *bbū* follows a preposition, as *pra*, etc., *bhava* is substituted: as,

pabhavaī for prabhavati, 'he prevails': sambhavaī for sambhavati, 'he is born.'

TVARAS TUVARAḤ (4)

For the root *tvar* (*nitvarā*) 'to hasten,' *tuvata* is substituted. as,

tuvaraī, 'he hastens'.

KTE TURAḤ (5)

When *tvar* is followed by the participial affix *kta*, *tura* is substituted: as,

turiam [for the *s*, cf. vii. 32].

GHUṆO GHOLAḤ (6)

For *gbuṇa* (which in the dhātupāṭha or 'glossary of roots,' is arranged with *gbuṇa* in the sense of rolling) *ghola* is substituted: as,

gholāī, 'he rolls'.

NUDO NOLLAḤ (7)

For the root *nud* (*nuda*), *nolla* is substituted :

as,

nollaī, 'he sends'; *paṇollaī*, 'he drives'.²

DŪŅO DŪMAḤ (8)

For the root *dū* (*dūn*), *dūma* is substituted : as,

dūmaī, 'he is pained.'

PATEḤ PHALAḤ³ (9)

For the root *paṭ* (*paṭa*, given in the dhātupāṭha with *aṭa*, in the sense of 'going'), *phala* is substituted : as, *phalaṃ hīaṃ*, 'my heart is gone' (?).

PADEḤ PĀLAḤ (10)

For the root *pad* (*pada*); *pāla* is substituted : as, *pālei*, 'he goes'.

VRṢAKRṢAMRṢAHRṢĀMṚITO 'RIḤ (11)

ari is substituted for the *r* of the roots *vrṣh*, etc. : as, *varisaī*, 'it rains'; *karisaī*, 'he drags'; *marisaī*, 'he bears patiently'; *harisaī*, 'he is glad'.

ṚTO 'RAḤ (12)

ara is substituted when a root ends in *r* : as,

mṛ, 'to die,' *marai*; *śr*, 'to go', *sarai*; *vṛ*, 'to choose,'

varai.

KṚṆAḤ KUṆO VĀ (13)

kuna is optionally used for the root *kṛ* (*dukṛṇ*) : as, *kunaī* or *karaī*, 'he does.'

JṚBHO JAMBHĀAḤ (14)

For *jrbh* (*jrbhī*), 'to yawn', *jambhāa* is substituted : as, *jambhāaī*, 'he yawns.'

2 Others read *lona* for *nolla*, and two MSS. insert both rules, but this only proves that it is an old Var. Lect. In Sect. IV, we have some instances of a similar transposition of the nasal, as *āṇāla*, etc.

3 The Prāk Sanj. reads *pāṭeh phālah*, and restricts it to the casual

GRAHERGENHAḤ (15)

For *grab* (*graba*), 'to seize,' *genha* is substituted as, *genhāi*, 'he seizes.'

GHET KTVĀTUMUNTAVYEṢU (16)

ghet is substituted for *grab*, when followed by *ktvā*, the affix of the indeclinable participle, *tumun*, that of infinitive, and *tavya*, that of the future participle: as,

ghettuna, 'having seized', *ghettum*, 'to seize', *ghettavvam*, 'to be seized.'

KRṆAḤ KĀ BHUTABHAVISYATOSCHA (17)

ka is substituted for the root *kr*, in the past and the future tenses, and also (as we infer from the *cha* of the sūtra) when the affixes *ktvā*, *tumun*, and *tavya* follow. as,

kahāi, 'he did' [for this, cf. vii 24], *kāhu*, 'he will do', *kaūna*, 'having done', *kāum*, 'to do', *kaavvam*, 'to be done'.

SMARATERBHARASUMARAU (18)

For the root *smr*, 'to remember,' *bhara*⁵ and *sumara* are substituted: as,

Bharai or *sumarai*, 'he remembers'

BHIYO BHĀVIHAU (19)

For the root *bbi* (*nibbi*), 'to fear,' *bbā*⁶ and *viha* are substituted as,

bhai or *vihai*, 'he fears'

4 If it be the correct reading in the examples, we must read *ghet* or *ghett* for *ghe*. Cf. Var. Lect. and transl., notes iv 23, and viii, 55

5 Hema ch. 'smarer jara jura bhara bhala tadha vimhara sumara pavara pambuhāh'

6 *Bhāddhi* and *bhaissadi* are found in Śak (Williams') pp 176, 15, 254, 1

[JIGHRATEH PĀPĀAŪ] (20)

For the root *gbrā*, 'to smell,' *pā* and *pāa* are substituted :

as,

pāi or *pāai*, 'he smells'

MLAI VĀVĀAŪ (21)

For the root *mlas*, 'to wither,' *vā* and *vāa* are substituted

as,

vāi or *vāai*, 'he withers'

TRIPASTHIMPAH (22)

For the root *trp* (*trpa*, given in the dhātupāṭha with *trimpa* in the sense of 'being pleased') *thimpa* is substituted :

thimpai, 'he is pleased.'

JŊO JĀNAMUNAŪ (23)

For the root *jna*, 'to know,' *jāna* and *muna* are substituted as,

jānai and *munai*, 'he knows',

JALPERLO MAH (24)

m is substituted for the *l* of the root *jalp* (*jalpa*), 'to speak articulately' as,

jampai

STHĀDHYAGĀNĀM THĀAJHĀAGĀĀH (25)

For the roots *stha*, 'to stand,' *dbyas*, 'to meditate,' *gas*, 'to sing' (given in the dhātupāṭha in the list *kas*, *gas*, *ras* in the sense of 'sound'), *tbāa*, *jbāa* and *gāa* are respectively substituted as,

thāanti 'they stand', *jhāanti*, 'they meditate', *gāanti*, 'they sing'

[THĀJHĀGĀSCHA VARTAMĀNABHAVISYAD-VIDHYĀDYEKAVACHANESU] (26)

For the roots *sstha*, *dbyas*, and *gas*, when followed by the singular affixes of the imperative, the future, and the present, *tbā*, *jbā*, and *gā* are severally substituted, as well

as the substitutes mentioned in the preceding sūtra (as we infer from the *cha* in the present one): as,

thāi or thāāi, 'he stands', thāhu or thahu, 'he will stand'; thāu or thāau, 'let him stand'; and similarly jhāi or jhāāi, jhāhu or jhāahu, jhāu or jhāau, gāi or gāāi, gāhu or gāahu, gāu or gāau.

[KHĀDIDHĀVYOḤ KHĀDHAU] (27)

For the roots *kbad* (*kbādr*), 'to eat,' and *dhāu* (*dhāvu*), 'to run,' *khā* and *dhā* are substituted in the preceding sūtra: as,

khāi, 'he eats', khāhu, 'he will eat', khāu, 'let him eat', and similarly dhāi, dhāhu, dhāu.

GRASERVISAḤ (28)

For the root *gras* (given in the dhātup. in the list *grasu*, *glasu*, in the sense of 'eating') *visa* is substituted: as, *visa*i, 'he eats.'

CHINĀŚ CHINĀḤ (29)

For the root *cbi* (*chīñ*), 'to gather', *china* is substituted: as,

chinai, 'he gathers'

KRIṆAḤ KIṆAḤ (30)

For the root *kri* (*dūkrñ*), 'to buy,' *kina* is substituted. as, *kina*i, 'he buys'

VEH KKECHA (31)

kke is the substitute for *kri*, when preceded by the preposition *vi*, and *kina* also, as we infer from the *cha* in the sūtra as,

vikkei or vikkinaī [for the *kk*, cf. iii. 50], 'he sells,'

UD-DHMA UDDHUMA (32)

For the root *dhmā*, 'to blow,' when preceded by the preposition *ut*, *uddhumā* is substituted: as, *uddhumā*i.

SRADO DHO DAHAḤ (33)

For the root *dhā* (*dudhān*), 'to hold,' when preceded by the particle *srad*, *daha* is substituted: as,

saddahaī, 'he believes'; saddahiam, 'believed.'

AVĀDGĀḤĒR VĀHAḤ (34)

For the root *gāb* (*gābū*), 'to churn,' etc., when preceded by the preposition *ava*, *vāha* is substituted: as,

ovāhai or avavāhai, 'he bathes' [cf. iv. 21].

KĀSERVĀSAḤ (35)

'Preceded by *ava*' is continued from the foregoing sūtra.

For the root *kās* (*kāṣṭ*), 'to cough', when preceded by *ava*, *vāsa* is substituted: as,

ovāsaī or avavāsaī, 'he coughs.'

NIRO MĀÑO MĀNAḤ (36)

For the root *mā* (*mān*), 'to measure,' when preceded by the preposition *nir*, *māna* is substituted: as,

nimmāṇaī, 'he makes.'

KSHIYO JHIJJAA (37)

For the root *kṣi*, 'to destroy,' *jhiija* is substituted: as,

jhiijaī, 'he destroys.'

BHIDICHHIDORANTYASYA NDAH (38)

For the final of the roots *bhid* (*bhidir*), 'to break,' and *chhid* (*chhidir*) 'to cut', *nda* is substituted: as,

bhindaī, 'he breaks', chhindaī, 'he cuts.'

KVATHERDHAḤ (39)

For the final of the root *kvath* (*kvatha*), 'to boil,' *dha* is substituted: as,

kadhaī, 'he boils.'

VESHTESCHA (40)

dha is also substituted for the final of the root *veṣṭ* (*veṣṭa*), 'to surround': as,

veḍḍhaī, 'he surrounds.' This and the preceding sūtra,

which might otherwise have been united, are separated on account of the latter of the two, [s. 40]; which enjoins a substitute for a final *conjunct* instead of a single consonant, and therefore comes within the range of Sect. iii. 51.

UTSAMORLAḤ (41)

For the final of the *vest*, *la* is substituted, when it is preceded by the prepositions *ut* and *saṃ*: as,
uvvellaī, samvellaī.

RUDER VAḤ (42)

For the final of the root *rud* (*rudir*), 'to weep,' *va* is substituted: as,

ruvai, 'he weeps.'

UDO VĪJAḤ (43)

For the final of the root *vi*, preceded by *ut*, *va* is substituted: as,

uvvivaī, 'he trembles.'

VṚDHERDHAḤ (44)

For the final of the root *vṛdh* (*vṛdhu*), 'to increase,' *ḍha* is substituted: as,

vaddhaī, 'he increases.'

HANTERMMAḤ (45)

mma is substituted for the final of the root *han* (*bana*), 'to strike': as,

hammaī, 'he strikes.'

RUṢĀDINĀM DIRGHATA (46)

In the roots *ruṣb*, etc. the vowel is lengthened: as,

rūsaī, tūsaī, sūsaī, for *rusyati*, 'he is angry', *tusyati*, 'he is pleased', *śusyati*, 'he dries.'

7 None of the MSS write the *ex* with *ddh*, but that given above seems the natural explanation of the *yagavibhāga utardrthah*. The Pr31. Sanj is corrupt here, but seems to allow a second form *veṣṭhal* (by iii. 10), it gives no expl of *yagavibhāga*, etc., and thus would have rather required *niṣṭārtha* [cf. iii. 49].

CHCHO VĀJANṚITYOH (47)

chcha is substituted for the final of the roots *vraj* (*vraja*), 'to go,' and *nṛt* (*nṛti*), 'to dance': as,
vachchāi, 'he goes'; *nachchāi*, 'he dances.'⁸

YUDHIBUDHYORJHAḤ (48)

jha is substituted for the final of the roots *yudh*, 'to fight,' and *budh*, 'to know:' as,
jujjhāi, 'he fights,' *vujjhāi*, 'he knows.'

RUDHER NDHAMBHAŌ (49)

ndha and *mbha* are substituted for the final of *rudh* (*rudhir*), 'to hinder:' as,
rundhāi, *rumbhāi*, 'he hinders.'

MRDO LAḤ (50)

la is substituted for the final of the root *mṛd* (*mṛda*), 'to grind:' as,
malāi, 'he grinds.'

SADLRPATYORDAḤ (51)

ḍa is substituted for the final of the roots *śad* (*śadlr*), 'to decay,' and *pat* (*patlr*), 'to fall:' as,
sadāi, 'he decays,' *paḍāi*, 'he falls.'

ŚAKĀDINĀM DVITVAM (52)

The final of the roots *śak* (*śaklr*), *ctc.*, is doubled: as, *sakkai*,⁹ *laggai*, for *śaknoti*, 'he is able,' *lagati*, 'he adheres.'

SPHUṬICHALYORVĀ (53)

The final of the roots *spbuṭ* (*spbuṭa*), 'to blossom,' and *chal* (*chala*), 'to tremble,' is optionally doubled: as,

phuṭṭāi or *phudāi* (the *ṭ*, when it is not doubled, becoming *ḍ* by ii. 20); *challāi* or *chalāi*.

8 *Nachchanay* = *nartanam*, Sak. (Williams'), p. 165, 1.

9 Cf. *sakkanomi* = *śaknomi*; Sak. (Williams'), p. 108, 2.

PRĀDER MĪLAḤ~ (54)

The final of the root *mīl* (*mīla*), 'to wink,' is optionally doubled, when it is preceded by the prepositions *pra*, etc.: as,

pamillai, pamilai.¹⁰

BHUJĀDINĀM KTVĀTUMUNTAVYEṢU LOPAH (55)

The finals of the roots *bhuj*, etc., are elided, when the affixes *ktvā*, *tumun*, and *tavya* follow: thus from *bhuj* we have

Bhottūṇa, *bhottum*, *bhottavvam*; for *bhuktvā*, 'having eaten,' *bhoktum*, 'to eat,' *bhoktavyam*, 'to be eaten.'—Similarly from *vid*, 'to know,' *vettūṇa*, *vettum*, *vettavvam*; and from *rud*, 'to weep,' *rottūṇa*, *rottum*, *rottavvam*.¹¹

SRUHUJĪLODHUVAM NO 'NTYE HRAṢVAḤ (56)

At the end of the roots *śru*, 'to hear,' *bu*, 'to offer,' *ṣu*, 'to conquer,' *lū* (*lūn*), 'to cut,' *dhū* (*dhūn*), 'to shake,' *na* is to be employed, and the preceding long vowel is to be shortened: as,

sunai, hunai, jinaī, lunaī, dhunai.

BHĀVAKARMAṆORVVAŚCHA (57)

At the end of these roots, when the passive¹² is

10 Some of the MSS seem to take *prāder* as equal to *pra-pūrīyāya*, but cf. viii. 3. The *Prāk Sanj* agrees with the text, and also gives examples with *pra* and *ut*, adding *mīla iti kim, mīlai*.

11 If the above be the correct text (and it is also found in the *Pr. Sanj*) *tuna* as well as *ūna* will be the *Prākṛit* equiv. for *litā*, cf. iv. 23, transl. note. The *Pr. Sanj* (which always has *tuna*=*litā*) explains the *ti* by iii. 38.

12 *Karman*=our passive, *bhāṣa* is the impersonal passive of a neuter verb.

signified, *uva* is to be employed, but *na* may also be used, as we infer from the *cha* in the sūtra : as,

*su*vai or *su*nijai [vii. 8], *hu*vai or *hu*nijai, or *ji*vai or *ji*nijai, *lu*vai, or *lu*nijai, *dhuv*vai or *dhun*ijai.

*srū*yate, 'it is heard', *hū*yate, 'it is offered', *jī*yate, 'it is conquered,' etc.

GAMĀDINĀM DVITVAM VĀ (58)

In the case of the roots *gama*, etc., the final letter is optionally doubled in the passive, (cf. vii. 9.)- as, *gam*mai, *gam*ijai, *ram*mai, *ram*ijai, *has*sai, *has*ijai *gam*yate, 'it is gone', *ram*yate, 'it is played'; *has*yate, 'it is laughed.'

LIHERLIJJHAH (59)

*li*jha is substituted for the root *li*b (*liba*), 'to lick,' in the sense of the passive as,

*li*jhai, 'it is licked.'

HRKROR HIRAKIRAU (60)

For the roots *hr*, and *hr* *bīra* and *kīra* are severally substituted in the sense of the passive: as,

*hī*rai, 'it is seized', *kī*rai, 'it is done.'

GRAHER DIRGHO VĀ (61)

A long vowel is optionally substituted for the short *a* in the root *grab*, in the sense of the passive. as,

*gā*hijai or *ga*hijai, 'it is seized.'

KTENĀ DINNĀDAYAH (62)

dinna, etc., are used as irregular forms for some participles with the affix *kīa*: thus,

dā (*dudān*), 'to give,' *dinna*, 'given', *rud* (*rudir*), 'to weep,' *runnam*, 'wept,' *tras* (*trasi*) 'to fear,' *hittham*, 'alarmed', *dah* (*daha*), 'to burn,' *daddham*, 'burned', *ranj* (*ranji*), 'to be attached to,' *rattarp* (?), 'attached to.'

KHIDERVISŪRAḤ¹³ (63)

For the root *khid* (*khida*), 'to be distressed,' *visūra* is substituted: as,

virahena visūraī vālā, 'the maiden is distressed by the absence (of her beloved.)'

KRUDHERJŪRAḤ (64)

For *krudb* (*krudba*), 'to be angry,' *jūra* is substituted: as,

jūraī, 'he is angry'.

CHARCHESCHAMPAḤ (65)

For *charch* (*charcha*), 'to study,' *champa* is substituted as,

champaī, 'he studies,'

TRASERVAJJAḤ (66)

For *tras* (*trasi*), 'to fear,' *vajja* is substituted: as,

vajjaī, 'he fears'.

MRJERLUBHASUPAŪ (67)

For *mrj* (*mrja*), 'to cleanse,' *lūbba* and *supa* are substituted: as,

lubhaī or *supaī*, 'he cleanses.'

VUTTAKHUPPAŪ MASJEḤ (68)

For *masj* (*sumasjo*) 'to be immersed,' *vutta* (?) and *khuppa* are substituted as,

vuttaī, *khuppaī*, 'he is immersed.'

DRSEḤ PULAANIAKKA AVAKKHĀḤ¹⁴ (69)

For the root *drś* (*drśr*), 'to see,' *pulaa*, *niikka*, and *avakkba* are substituted: as,

pulaaī, *niikkaī*, *avakkhaī*, 'he sees'.

13 W continues to refer the remaining sutras to the passive but the adhikāra of sūl. 57 ended, no doubt, at sūl. 62.

14 The Prak Sanj reads this sut. "Driseh pulaa nīachchha avakkha-suchchavah," the Sanksh Sara has a sūtra, given by Delius (Rad

ŚAKESTARAVAATIRĀḤ (70)

For the root *śak* (*śakly*) 'to be able' *tara*, *vaa*, and *tira* are substituted: as,

taraī, *vaaī*, *tiraī*, 'he is able.'

SEṢĀṆĀMADANTATĀ (71)

The anubandhas of the remaining roots are clided, and the roots themselves considered as ending in short *a*: thus,

bhraṃ (*bharamu*), 'to wander,' *bhamaī*, 'he wanders';
chub (*chubī*), 'to kiss,' *chumvaī*, 'he kisses'.

Prāk) "*Dr̥śh pulaa*-[Cod - *naa*] - *niachchha* - *avakkha*-[Cod - *jjha*]-*sachchava*-*pekkhāh*," so that no doubt we should correct Vararuchi's *niakka* to *niachchha*, which is probably meant in the ex. of v. 1 [cf. p. 46]. In the 'Mahāvīra-charita' (Trithen's ed) we twice find the form *pulaa* [p. 99, 3; *puloanto chīṭṭhadi*, p. 100, 10, *asoavanīāsam-muham puloedi*] which is the only form I have met with like *pulaa* in the plays. Hema-ch gives the forms *niachchha*, *pechchha*, *avayachchha*, *avayajjha*, *vajja*, *sachchava*, *dekkha*, *oakkha*, *avakkha*, *avaakkha*, *pulaa*, *pulaa*, *naa*, *avaāsa*, *pāsa*.

SECTION THE NINTH

NIPĀTĀḤ¹ (1)

This section will treat of particles [nipātāḥ], following the method of the Sanskrit grammarians.

HUM DANAPRCHCHHANIRDHĀRAṆEṢU (2)

hum is a particle used in the sense of giving, asking, or speaking emphatically: as,

hum geṇha appaṇo jīaṃ, 'go take your life'; 'hum sāhusu sabbhāvaṃ, 'wish good to the good'(?); *hum* huvasu tuṇhikko, 'come, be quiet.'

VIA VEA AVADHĀRAṆE (3)

via and *vea* are used in the sense of asseveration: as, *evam via*, *evam vea*, 'so, certainly.'²

O SOCHANĀPASCHĀTTĀPAVIKALPEṢU (4)

o is used in the sense of indication, remorse and indecision; for examples the Comment. refers us to the *gāthāḥ*, or poems, written in Prākṛt.³

IRAKIRAKILĀ ANISCHITAKHYĀNE (5)

ira, *kira*, and *kila* are used in doubtful assertion: as, *pekkha ira teṇa hado*, 'see, he was possibly killed by him.'

1 As this Section treats only of interjections, etc., I have not translated all the examples in full.

2 See Lass. App., p. 189.

3 The Prākṛt of these first nine Sections [Lassen's 'Dialectus Præcipua'] is peculiarly the poetic dialect. It is called the Māhārāṣṭrī in XII. 32. The Sauraseni is the form employed in prose.

HUM KKHU NISCHAYAVITARKASAMBHĀVANEṢU (6)

hum and *kkhu* are used in the sense of resolution, doubt, or reflection : as,

hum rakkhaso, 'What! is it a Rākṣasa?'

NAVARAḤ KEVĀLE (7)

navara is used in the sense of 'only' : as,

navaraḥ aṇṇam, 'Only boiled rice.'

ĀNAMTARYE NAVARI (8)

navari is used in the sense of immediate sequence, 'then.' -

KIṆO PRAŚNE (9)

kino is used in the sense of a question : as,

kino duvvasi, 'Why are you agitated?'

AVVO · DUHKHASUCHANĀSAMBHĀVANEṢU (10)

avvo is used in the sense of distress, indication, or reflection : as,

avvō kajjalarasaranjichim, achchhīhim, 'Alas! (I am undone) by those eyes tinged with collyrium,' etc.

ALĀHI NIVĀRAṆE (11)

alāhi is used in the sense of opposition : as,

alāhi kalahalēsaṇa, 'Enough of this petty quarrelling.'

AI VALE SAMBHĀṢAṆE (12)

ai and *vale* are used in the sense of addressing a person : as,

ai mūlam pasūsai, 'Is the root dried up?' *vale kim kalesi avale*, 'Come maiden, what are you thinking of?'

4 Perhaps this should be *navaram* ; cf. Ratnāvalī p. 26, 12, '*saranam navaram ekam*.' Cf. Lenz, *Uvvaṣi*, App. p. 15.

ṆAVI VAIPARITYE (13)

navi is used in the sense of contrariety: as,

navi taha pahasaī vālā, 'Not even the maiden smiles.'⁵

SU KUTSĀYĀM (14)

sū is used in the sense of censure: as,

sū sivino, 'Sleep! for shame!'

RE ARE HIRE SAMBHĀṢAṆARATIKALAHĀKṢ-
HEPESU (15)

re, *are*, and *bire* are used in the sense of addressing a person, or of delight, or quarrelling: as,

re mā karehi, 'Oh! do not do it!' etc.

MMIVAVIĀ IVARTHE (16)

mmiva, *miva*, and *via* are used in the sense of *like*, 'like': as,

gaanam mmiva, (*miva*, or *via*), *hasanam*, 'Black like the sky.'

[AJJA ĀMANTRĀṆE] (17)

ajja is used in the sense of courteous address: as,

ajja mahānuhāva kim karesi, 'What art thou doing, oh illustrious one?'

SESAH SANSKRATĀT (18)

The remainder [i.e., all that has not been treated of], whether rules for letters, genders, *saddhita* derivatives, composition, or affixes, etc., must be learned from the Sanskrit grammar (as Prākṛt assumes this as its basis), they are omitted here from fear of swelling the treatise beyond its proper size.

⁵ *navi* = *नवि*, 'not even.' [*navi* = *नवि*, p. 370]. The MSS explain it by *navi* = *नवि* in the sense of perverse or contrary to one's expectation.

⁶ This *sū* is doubtful, being only found in four MSS. In the *re*, *are*, and *bire* forms.

SECTION THE TENTH

PAISĀCHĪ (1)

The *paśāchī* is the dialect of the *piśāchas*,¹ or 'goblins,' which (like the other dialects) is explained in this section by definitions and examples.

PRAKṚTIḤ ŚĀURASENĪ (2)

The original of this dialect [*i.e.*, that which forms the base on which its peculiarities are engrafted] is the *śaurasenī* (or the *Prākṛit* dialect peculiar to prose; *cf.* xii. 1).

VARGĀṆAM TRĪYACHATURṢAYORAYJORA-NĀDYORADYAU (3)

Instead of the third and fourth letters of each class, when single and non-initial, we must use the first and second respectively [*i.e.*, *k* for *g*, and *kh* for *gb*; *ch* for *ḡ*, and *chh* for *ḡb*, etc.]: as,

gaganam, *mekho*, *rāchā nichchharo*,² etc.

gaganam, 'the sky', *megghaḥ*, 'a cloud'; *rājā*, 'ā king'; *nirjharah*, 'a cascade, etc.

IVASYA PIVAHĪ (4)

piva is used for *iva*, 'like': as,

kamalam piva mukham, 'A face like a lotus.'

1 I know of no instances of this dialect in any of the plays; the *rākṣasas* who are introduced in the *Veṇiśamhāra* speak a kind of *ardha-māgadhī* [*cf.* Lass p. 411], without the two peculiar features of the *paśāchī*, the dental nasal, and the substitution of hard for soft consonants.

2 This is not a good ex., as it should be a *single* letter. I omit the remaining examples.

ṆO NAḤ (5)

n is used for *ṇ*: as,
talunī for tarunī, 'a girl.'

STASYA SATAḤ (6)

sata is used for *sta*: as,
kasataṁ mama vattaī, 'I it my sorrow.'

SNASYA SANAḤ (7)

sana is used for *śna*: as,
sanāṇaṁ for snāṇaṁ, 'bathing.'

RYASYA RIAḤ (8)

ria is used for *rya*: as,
bhāriā for bhāryā, 'a wife.'

JṆASYA ṆJAḤ (9)

ñj is used for *jñ*: as,
viññāto, for vijñāta, 'known.'

KANYĀYAM NYASYA (10)

ny is substituted for *my* in the word *kanyā*, 'a girl': as,
kañjā.

JJA CHCHA (11)

chch is used for the *jj*, which in the Sauraseni dialect
is substituted for *ry* [cf iii 17] as,

kachchaṁ for kāryaṁ, 'to be done.'

RAJNO RĀCHI TĀNASINASNISU VĀ (12)

rāchi is optionally used for *rajan*, 'a king,' before the
case-affixes of the instr., abl., gen., and loc. singular as,
instr., *rāchinā* or *rañjā*, abl. and gen. *rāchinō* or *rañjo*,
loc., *rāchini* or *rañji*. 'Why do we specify these cases?'
Because we have in nom. sing., *rācā*, acc. sing., *rācāṇaṁ*,
and acc. plur. *rañjo* by sūtras 3. 9.

KTVASTONAM (13)

tūnam is used for *ktvā*, the affix of the indecl. past participle: as,

dātūnam for *datvā*, 'having given,' etc.

HṚDAYASYA HITAAKAM (14)

hitaaka is used for the word *hṛdaya*, 'the heart': as,
hitaakam harasi me taluni, 'Maiden, thou ravishest my heart.'

SECTION THE ELEVENTH

MĀGADHĪ (1)

The Māgadhi is the dialect of the Māgadhas, and it is here explained by definitions and examples.

PRAKṚTIḤ ŚAURASENĪ (3)

The original of this dialect is the Śaurasenī.

SHASOḤ SAḤ (3)

ś is substituted for ṣ and s: as,

māśe, vilāśe, for māṣaḥ, 'a bean,' and vilāsaḥ, 'coquetry' [for the final e, cf. §. 10].

JO YAḤ (4)

y is substituted for j: as,

yāyade for jāyate, 'he is born.' [For the d, cf. xii. 3.]

CHAVARGSYĀ SPRṢṬATĀ TATHOCHCHĀ-

RAṆAḤ (5)

The palatal letters are pronounced with but a very slight contact of the tongue with the roof of the mouth (*asprṣṭatā*)

1 This sūtra is very unintelligible as it stands in the MSS with *spasṭatā*, and Lassen's conjecture of *asprasṭatā* does not seem satisfactory, the above is merely given as a conjectural emendation. The *Abhyantara-prayanta*, or internal effort in the utterance of the palatals is properly *sprṣṭa*, because the organs of utterance are 'in contact', but in that of the semi-vowels (of which y corresponds to the palatals) it is *īṣat sprṣṭa*, because here they but slightly touch, which I suppose to be meant by the Sākhya Sūtra "yaga / avargavāṇā ma-śauca chāryā". *Asprṣṭa* properly refers to the vowels, but may here perhaps mean simply *īṣat sprṣṭa*. In any case, the rule seems to refer to varieties of pronunciation. If the palatals really had this feeble sound, of course the aspirates c' and ṭ' lose the additional letter which is prefixed to them in the proper Prakṛit [cf. Lassen p. 347].

HṚDAYASYA HAḌAKKAḤ (6)

haḍakka is substituted for *hṛdaya*, 'the heart': as,
haḍakke ālale mama, 'respect in my heart'. (?)

RYARJAYORYYAH (7)

yy is substituted for *ry* and *rj*: as,
kayye, duiyyane for kāryam, 'to be done,' *durjanah*,
 'wicked.'

KṢASYA SKAḤ (8)

sk is substituted for *kṣ*: as,
laskaṣe, daske for rākṣasaḥ, 'a demon,' *dakṣaḥ*, 'clever'.

ASMADAḤ SAU HAKE HAGE AHAKA (9)

For *asmad*, 'I', followed by the nom. affix *su*, *hake*,
hage and *ahake* are substituted: as,

hake, hage, or ahake bhaṇāmi, 'I speak.'

ATA IDETAU LUKCHA (10)

su is continued from sūt. 9. When *su* follows a noun
 ending in *a*, *i* and *e* are substituted; elision of the affix is
 also optionally allowed: as,

eśi lāā, eśe puliṣe, eśa for eṣa rājā, 'this king,' *eṣa*
purusaḥ, 'this man.'

KTĀNTĀDUŚCHA (11)

u is substituted when the affix *su* follows a word ending
 with the affix *ktā*, and also (as we infer from the *cha* of
 the sūt.) we may optionally use the *ś* or *ṣ* of the preceding
 sūt., or even elide the affix: as,

hasidu or haśidi, haśide, haśida, for hasitaḥ, 'smiling.'

ŌNASO HO VĀ DIRGHATVAMCHA (12)

ha is optionally substituted for *nas*, the affix of the
 gen. sing., and at the same time the preceding vowel is
 lengthened: as,

puliśāha or puliśāśśa dhaṇe for puruṣasya dhanaṃ,
 'the man's wealth.'

ADIRGHAS SAMBUDDHAŪ (13)

When the affix *su* follows a noun ending in *a*, in the sense of the vocative, the *a* is lengthened : as,

puliśā āgachchhā, 'Approach, oh man.'—'Why do we say in the sense of the vocative?' Compare *Vamhaṇaśśa dhane*, 'the brāhmaṇ's wealth.'

CHITṬHASYA CHIṢṬHAḤ (14)

Chiṣṭha is the Māgadhi substitution for *chitṭha*, the Śauraseni form of *śiṭhā*, 'to stand : as,

puliśe chiṣṭhadī, 'the man stands.'

KṚṆMRṆGAMĀḤ KTASYA DAḤ (15)

ḍa is substituted for the affix *kta* in the verbs *kr* (*dukṛṇ*), 'to do,' *mṛ* (*mṛṇ*), 'to die,' *gam* (*gamīṣ*), 'to go' : as,

kade, *made*, *gade* for *kṛtāḥ*, 'done'; *mṛtāḥ*, 'dead'; *gataḥ*, 'gone.'

KTVO DĀṆIḤ (16)

dāṇi is substituted for the affix *ktvā* : as,

śahidāṇi gade, 'after having borne it, he went'; *karidāṇi āde*, 'after having done it, he came.'

ŚṚGĀLASYA ŚĪLĀŚĪLEŚĪLAKĀḤ (17)

For *śṛgāla*, 'a jackal,' we have these three substitutes :

śīlā, *śīle*, *śīlake*.

[As the Māgadhi dialect is of considerable interest, I have added the following abridgement of Hemachandra's corresponding *sūtras* which immediately follow those on the Śauraseni Cf. App C

237. *śīlā et śīle purāṇi mādhyama* [cf Var xl 16]

238. *śīlā et śīle purāṇi mādhyama* [cf Var xl 3]

239. *śīlā et śīle purāṇi mādhyama*, with Comm. the dental *ś* is substituted for *ś* and *ṣ* is a conjunct, except in the word *śīlā* (thus revoking the rule corresponding to Vararuchi 1.1) as, *śīlā*, *śīle*, *śīlake*. [cf Var xl 16]

290. *ṭṭaṣṭhayaoh stah* 'The cerebral *ṭ* joined to the dental *s*, is used for *ṭi* and *ṣṭh*² as, *bhaṣṭā* for *bhaṭṭā*, *kaṣṭe* for *kaṣṭhaṇ*, *ṣuṣṭu* for *suṣṭhu*³

291. *stharthayoh stah*, with ex. *uvastide* [*upasthita*], *astavañ* [*arthavati* ?] [The writing of *rtha* in the MSS. is doubtful]

292. *ṇadyayām ṇah*. 'y is substituted for j and dy and an initial y does not become j [cf. Var. II 31]: as, *ṇānādi*, *vīyyā*, etc.

293. *nya nya-ṇā-ṇjām ṇjah*.

294. *vrajer jah*, with ex. *vañjadī* = *vrajañ*, 'he goes'.

295. *chhasya ścho 'nādañ*, with ex. *gaścha* [*gachchha*], *pāschadi* [*prachchhati*].

296. *kṣasya skah* [cf. Var. XI 8. the *skā* is here written with the *ṇhivāmūlīya*]

297. *skah preḷṣāchakṣoh* [this *skā* is not written with the *ṇhivāmūlīya*]; with ex. *peṣkadī* = *prekṣate*, and *āchaskadī* = *āchakṣate*.

298. *tiṣṭhās chisṭhah*,³ with ex. *chisṭhadi* [cf. Var. XI 14]

299. *avarṇād va nazo dāhah*⁴ [cf. Var. XI 12]

300. *āmo dāha vā*, with ex. *ṣayanaha* or *ṣayanānaḥ*.

301. *aham-vayamor hage* [cf. Var. XI 9]

302. *Ṣeṣam saurasenivat* [cf. Var. XI 2].

2 This remarkable sūtra is borne out by the MSS. of the *Mṛichchhakatika* [cf. Stenzler, preface], which however have the palatal sibilant, but in Prinsep's *Garnar Inscription* [Bengal As Soc Journal, vol VII. p. 278] we find the dental as above

3 One MS. has *ṣṭa* for *ṣṭha*

4 This *d* is merely an 'i' or grammatical technicality, and is added to an affix, to imply that the word which is to receive the affix must drop its final vowel and any consonant which may follow it. cf. *Pāṇini*, VI, 4, 143. Vararuchi never uses this sign

"*atthi* is used in prose for the root *as*, 'to be,' with the personal affix *tip* 1 e, *asti*

(21) This is conjectural, cf. Lass App., p. 56, and Sankṣ. Sara, 15. If correct it would imply that *esam* is optionally substituted for the affix of the first [third] person sing. of the future and also that the previous vowel may be lengthened as *Karissam* or *karisam*, for *karisyāmī*

(22) *atthī* is the prose form for *stṛī*, 'a woman'

(25) This allows the form *vaam*, 'we,' as well as the *amhe* of vi 43

(26) If we adopt Lassen's first conjecture *neh ssitthau* this will refer to vi 2, and prohibit the locative form in *mmi* from being used in prose. As the form in *him* (*as*, *tahim*, etc.) is also found in prose, Lassen proposes a second conjecture, *neh ssitthah*, but as this rule only refers to vi 2 and *him* would still remain by virtue of vi 7, *neh ssitthau* is no doubt the true reading

(27) The *atmanepada* affixes are not used in prose, cf. Lass p. 380

(28) This sut. is corrupt, but seems to imply that *e* may be used before any personal affix, as in the *Mahar* by vii 34

(29) This seems to imply that *e* may be used for the first person of the imperative or potential [cf. Lass App.] as *bhave* for *bhaveyam* but this is very doubtful. The *cha* would imply that the common form [vii 18 ?] may be also used

(30) Cf. iii 18

(31) If Lassen's conjecture is correct the forms of ii 35 are not used in prose

(32) This sut. is important as fixing the name of the principal Prakṛt dialect with which the Sauraseni so nearly agrees. All the rules therefore of Sections I—IX equally apply to the prose or the poetical Prakṛt with the exception of the points mentioned in this Section

APPENDIX

APPENDIX A

[The MS. W contains many sūtras, which are not found in any other; some seem to be taken from Hema-chandra or the Prākṛta Sanjīvanī, but others it is not easy to trace to their source. Those which have already been given in the notes (as in p. 15, note 49. etc.) will not be repeated here. None of those which follow can have any claim to be considered as Vararuchi's and many indeed at once betray a spurious origin.]

॥ स्वरस्मेरयोर्मस्र^१ ॥ अनयोर्मस्र लोपः स्यात् ॥ सरो सेरो ।
चकाराद् घसरादौ लोपः । घसरो इत्यादि ॥ १ ॥

॥ धंघयोः^२ ॥ धं ग्घ इत्येतयोः स्थाने टकारादेशः स्यात् ॥
घट्ट^३ विभट्टो । घर्धते विदग्ध । इत्यादि ॥ २ ॥

॥ संयोगपूर्वो ह्रस्वः^४ ॥ सर्वत्र संयोगपूर्वो ह्रस्वो भवति ॥ किन्ती ।
णिक्ती । णत्थि ॥ कीर्त्ति । निष्कांत । नास्ति इत्यादि ॥ ३ ॥

॥ दीर्घादिषु घा ॥ दीर्घादिषु^५ शब्देभ्योऽदौ ह्रस्वो घा स्यात् ॥
दिग्घो दीदो । घदो घादो ॥ दीर्घ घात् इत्यादि ॥ ४ ॥

॥ इम स्यपञ्च^६ ॥ स्यप् प्रत्ययस्य इम आदेशः स्यात् चकाराद्
च्च्-प्रत्ययस्यापि ॥ विदस्तिम पदिम । सुमरिम करिम ॥ ५ ॥

१ This is added after iii. 6.

२ After iii. 9.

३ Here and often elsewhere W has a double aspirate, which I have corrected.

४ This and the next, after iv. 1.

५ Cf. iii. 55.

६ This and the next, after iv. 23; both belong to Sect. xii.

॥ त्को ऽपि दुःख ॥ क्प्रत्ययस्यापि दुःख आदेशो भवति ॥
गदुःख कदुःख ॥ ३ ॥

॥ भवद्भगवतोरात्वं⁷ ॥ भवद्भगवच्छन्दयोरात्वं विधीयते ॥
भवा भववा कुण्ड । संवोधने । हे भवं हे भगवं ॥ ७ ॥

॥ जदशष्टां दा ॥ एपां दा स्यात् ॥ भवदा ॥ भवंतः । भवतः ।
भवता ॥ ८ ॥

॥ उस्डस्योर्दो ॥ भवहो एवदो । एवं भगवत् ॥ ९ ॥

॥ एव⁸ सर्वेष्वताधिकारादेशेषु⁹ ॥ अकारादीनां परे
अताधिकारादेशा भवंति ॥ अग्निस्स वाउस्स । अग्नीदो वाऊदो ।
अग्निमि वाउमि ॥ १० ॥

॥ तत्समास्ते येषु न विकारः¹⁰ ॥ उक्तलक्षणवशाद्येषु येषु विकारो
न दृश्यते ते ते शब्दाः प्राकृतसमा बोद्धव्याः । यथा पुरंदर
इत्यादि ॥ ११ ॥

॥ ल्यप् कारे ह्रीश्च¹¹ ॥ भूते काले ल्यप्प्रत्यस्य ह्रीश्च इत्यादेशो
भवति ॥ होह्रीश्च । पठह्रीश्च । ह्रसह्रीश्च ॥ भूय । पाठ्य ॥ ह्रस्य ॥ १२ ॥

॥ हेर्हिमः¹² ॥ हि तापे । सस्य धातोर्हिमादेशो भवति ।
हिमद् ॥ १३ ॥

॥ जयतेर्वा¹² ॥ जि इत्यस्य वा णकारो भवति । जिणद्
जिअद् ॥ १४ ॥

7 This and the two next follow v. 44

8 After vi. 60.

9 The last sūt in Book vi, a long list of ex. is omitted.

10 After vii. 24 [cf. note to vii 23], this sūt seems unaccountable

11 After viii. 6.

12 This sūt. comes after W's version of viii 56 (hence the *na kāra*) which in W follows viii. 14; [cf. Var. Lect]

॥ नोपसर्गस्य¹³ ॥ स्मृ इत्येतस्य सोपसर्गस्य भरसुमरौ न
स्यातां ॥ विस्सरइ । पस्सरइ । अणुस्सरइ । अहिस्सरइ ॥ १५ ॥

॥ खिदेर्जूरविभूरौ¹⁴ ॥ खिद दैन्ये । अस्य जूरविसूरौ भवतः ॥
जूरइ विसूरइ ॥ १६ ॥

॥ राजेरेहः ॥ राजृ दीप्तौ । अस्य धातोरेहादेशो भवति ।
रेहइ¹⁵ ॥ १७ ॥

॥ इपेर्महः ॥ इप इच्चायां ॥ अस्य धातोर्महादेशो भवति ।
महइ¹⁶ ॥ १८ ॥

॥ व्यघेर्विभः ॥ व्यघ ताडने । धातोर्विभादेशो भवति ।
विभइ¹⁷ ॥ १९ ॥

॥ अतेश्चरखः ॥ अद भक्षणे । अस्य धातोश्चरखादेशो भवति ।
चरखइ¹⁸ ॥ २० ॥

॥ दाधाणोडीङामेत्वं कर्तरि ॥ एपां¹⁹ कर्तरि एत्वं स्यात् ॥ देह
घेइ उड्डेइ । ददाति दधाति नयति उड्डीयते ॥ २१ ॥

॥ कथेर्ह²⁰ ॥ कथ धाक्यप्रबंधे । अस्य धातोस्यकारस्य हकारो
भवति । कहइ ॥ २२ ॥

13 This sūtr. follows and restricts viii 18, the *m* being elided by iii 2.

14 This and the five next sūtras follow viii. 37. W also has *visūra* in viii. 63, which proves this to be an interpolation.

15 Cod. *ri-*.

16 Cod *mabāi*.

17 Cod *vibbbbas*, whence Delius conject. *vijjba*.

18 *Sic* Cod., the *skb* may be an error for *kkbb*.

19 I omit the recapitulation of the roots.

20 This and the next, after viii. 38.

॥ कष्टेष्टः ॥ कष्ट विपाके । अस्य धातोर्ल्यस्य टत्वं भवति ।
कटइ । कष्टयति ॥ २३ ॥

॥ वचवदोश्च²¹ ॥ एतयोर्ल्यस्य द्वित्वं वा स्यात् । चकारादोत्वं-
च ॥ वोचइ वोचइ । वोलइ वोलइ ॥ वक्ति वदति । वदो दो ल
इति²² लत्वं ॥ २४ ॥

॥ विकरणानामनियमः²³ ॥ विकरणानां शब्दानामनियमो
भवति ॥ हौज्जइ । हविज्जइ । हणिज्जइ । हम्मइ । वेत्थइ । धत्थइ ।
कीरइ ॥ भूयते ह्रयते ह्न्यते गृह्यते क्रियते इत्यादि ॥ २५ ॥

॥ उपमायां विध्ववौ²⁴ ॥ २६ ॥

॥ इतिशब्जस्य पदांते²⁵ त्ति ॥ २७ ॥

॥ उ क्षेपविस्मयसूचनासु²⁶ ॥ २८ ॥

॥ मनागर्थे मण ॥ २९ ॥

॥ हे भो आमंलणे²⁷ ॥ ३० ॥

॥ आम् स्वीकृतौ²⁸ ॥ ३१ ॥

॥ शट्तिशब्दे श्छत्ति ॥ ३२ ॥

21 After viii 53, the Commentary's *chakara* is wrong as there
is no *sur* for *otvam*

22 Cf ii 12 (?)

23 After viii 71 before *ajesa babulam*, cf Var, Lect., p 81

24 This and the next after ix 3, I omit the Comm and ex as
being needless in sutras on *nipatab*

25 Cf i 14

26 This and the next after ix 8

27 After ix 13

28 This and the remaining sutras are inserted after ix 15
(being immediately preceded by the Var Lect., of sūtr 9 q v.
in notes)

॥ दाहिणो दक्षिणे वा²⁹ ॥ ३३ ॥

॥ अप्यर्थे विपी पदांते ॥ ३४ ॥

॥ तंस तिर्यगर्थे ॥ ३५ ॥

॥ शनैः सणिञं ॥ ३६ ॥

॥ द्विथं व्रीडितभीतयोः³⁰ ॥ ३७ ॥

॥ हृत्तपराहृत्तावभिमुखपराङ्मुखयोः³¹ ॥ ३८ ॥

॥ याहिरं यहिः ॥ ३९ ॥

॥ उण पुनः ॥ ४० ॥

॥ अंतो अतरर्थे ॥ ४१ ॥

29 With Comm *dakṣiṇāsabde dābino nīpātyate uikalpena, dābino pavano*

30 For this, cf. viii, 62, note, the ex. given is *būṭham dattibūṇa rāam=bbūṭāmi drutvā rājānam*

31 The Pr Sanj and Hemach both allow *būṭta* to be used in the sense of *abbimukha*, cf. Appendix B.; W's ex is *būṭtam gaam*

APPENDIX B

ON PAGE 35. (IV 25. COMM.)

The passage enclosed in brackets is only found in AC and stands in A as follows :—

कचिदा मतुपोन्तस्य¹ मंतो (altered in a later hand to -त्सो)
 स्या दृश्यते कचित् । ह्युमंतो । इलालायपरे प्रायः शैपिकेषु
 प्रयुज्यते । पुरोभवं पुरिल्ल² । आत्मीयं अणुल्ल³ । परिमाणे किमादिभ्यो
 भवति एवैद्दहादयः । एद्दहो । कित्तिभं । पत्तिभं । जेत्तिभं । जेद्दं ।
 तेत्तीभं तेद्दं कृत्ये साहूः³ । नमित्यन्ये देशो शब्दः स इष्यते
 साताहूत्तं । सहसुत्तं । जातौ³ वा स्वार्थिकः कः । जातो स्वार्थे
 ककारः प्रयोक्तव्यः ।

1 C: न्यस्य मतो ता

2 C बालु.

3 C जीतौ and जा- in next line: C has no other Var Lect. worthy of notice

The division of the passage into sūtras (proposed by Lassen, *cf.* *Inst.*, p. 93) is open to several objections:

1. The silence of the MSS. BDEW; there being no instance of a sūtra, much less of several sūtrās, being found in AC *alone*, although the other MSS. contain sūtras not found in AC. 2. The two MSS. themselves do not seem to give them as sūtras, as in every instance, if we separate off a part as the sūt., the Comm. is thereby rendered incomplete. 3. The passage needs hardly any alteration to run at once into verse, with

the examples interposed between each line, with the exception of the last two lines, of which more presently.

As printed in the text, I conceive the passage to be quoted by the Scholiast at the end of the Comm. on sūt. 25, for it should be borne in mind that the first three verses still refer to the affix *matup*, which is the subject of that sūt., and the fourth seems only added because other Grammarians (*styanye*), had introduced a pronominal affix, which the author of the verse maintains to be merely a provincialism.

The Prāk. Sanj. in the course of its corrupt Comm. on sūt. 25, gives *appullam* and *purillam* (explaining the former by *ātmiyam*, and the latter by *purobbavam paura styam*) and then adds *Bhavettām* (sic) *matupo 'ntyasya ākārastu tatbā kvacchit, hanumā hanumanto, sankhyāyāb kṛtvāso buttam abhimukhye 'pi' drīyate; panchabuttam, panchakṛtvāso, cbbabuttam śatakṛtvāso, saabuttam śatakṛtvāso; piabuttam, priyābbimukham; istau kimyattadeladbbhyab parimāne itiabau (itiddabau?), kettiam, keddabam, kim parimānam asya kṛyat, jettiam jeddabam, yāvat, etc.* These do not appear to be given as new sūtras, but follow in the course of the Comm. After these comes a new sūtra, "*Svārtbe ko vā, asminarthe prātipadikāt kepratyayo bhavati vā, bhamarao, bhamara pakse bhamaro,*" with other similar ex.

Hema-chandra in a corresponding passage has the following sūtras, which may have occasioned the introduction of the lines in Bhāmaha at all.

4 This sense of *abhimukha* is given by Hema-ch. also, see *infra* Cf. the spurious sut. of W (No 38) App. A

॥ यत्तदेतदो ऽतोरित्तिभ एतल्लुक् च ॥ एम्यः परस्य डावादेरतः
परिमाणार्थस्य इत्तिभ इत्यादेशो भवति । एतदो लुक् च । यावत्
जित्तिभं । तावत् तित्तिभ । एतावत् इत्तिभं ।

॥ इदंकिमश्च डेत्तिभडित्तिलडेहहाः ॥ इदंकिंभ्यां यत्तदेतद्भ्यश्च
परस्यातोडावतोर्वां (sic) डित एत्तिभ इत्तिल एहह इत्यादेशा
भवन्ति । एतल्लुक् च । इयत् एत्तिभं एत्तिलं एहह । कियत् । केत्तिभं
कित्तिलं केहहं etc.

॥ कृत्वसो हृत्तं ॥ with ex. समहृत्तं सहस्रहृत्तं । कथं प्रियाभि-
मुपं पिथहृत्तं । अभिमुखार्थेन हृत्तशब्देन भविष्यति ।

॥ आल्विल्लोलालघंतमंतेत्तेरमणा मतोः ॥

One ex. of *manta* is *hanumanto*, of *itta* (sic) *mānastto*,
of *ira*, *gavviro*, of *mana*, *dbanamano* ; then comes
kechin-mādeśam apīchchbants, *hanumā*.

After three unimportant sūtras we have

॥ डिल्लडुल्लौ भवे ॥ भवे ऽर्थे नास्म परौ इल्ल उल्ल इत्येतौ डितौ
प्रत्ययौ भवत । पुरिल्लं अप्पुल्लं etc.

॥ स्वार्थे कश्च वा ॥ स्वाथै कश्चकारादिल्लोलौ डितौ प्रत्ययौ घा
भवरः ।

Hema-ch, therefore, and the author of the Pr. Sanj. both confirm the corrections which I have made in the text, down to p. 36, line 2, the only part which is left uncorrected being the two succeeding lines. These will not readily run into verse, and certainly bear strong marks of being a sūtr. and mutilated Comm. The *jātan* at the commencement seems inexplicable, and the absence of any ex. proves that the Comm. is imperfect. Whether we should read it *svārtha ko vā*, or whether under the *jātan* there is hid some

allusion to Hema-chandra's *illollau dītau* is doubtful; but as it stands, *jātau* is almost unintelligible, and certainly is unsupported by either of the Gramm. who are our authorities for the meaning of the whole passage (Cf. the Schol. quoted by Stenzler, *Introd. Mṛchchhak.*, p. vi., which also partly runs into verse). All the MSS. agree in adding *svārthe* in the Comm. of sūt. 26, which is a strong argument for a sūtra like this having dropped out here.

APPENDIX C

HEMA-CHANDRA'S CHAPTER ON THE SAURASENĪ DIALECT

[As the twelfth Section of Vararuchi has no Comm. and is therefore in several places corrupt, I have added an abridgement of Hema-chandra's corresponding rules from the MSS. 200 (a) and 171 (b) in the Walker Collection in the Bodleian. This and the sūtras of the Sanksh. Sāra (Lassen App., p. 51) are of great use in correcting Vararuchi. The numbers affixed are given from b, which numbers all the sūtras. The Saurasenī Bhāsā takes up SS. 260—286 of the fourth Pāda.]

TO DO 'NĀDAU SAURASENYĀM AYUKTASYA (260)

saurasenyām bhāsāyām anādāv apadādaḥ vartamānasya takārasya dakāro bhavati, na ched asau varnāntareṇa samyukto bhavati (Var. XII. 3)

ADHAS KVACHIT. (261.)

varnāntarasya adho vartamānasya tasya do bhavati, kvachillakṣyānusāreṇa, mahando, andeuraṃ.

VĀDES TĀVATI. (262.)

With examples 'dāva,' 'tāva.'

Ā ĀMANTRYE SAU VENO NAḤ. (263.)

īno nakārasya āmantrye sau pare ākāro vā bhavati; bho kanchuiā, pakse bho tavassī. (ā is optionally substituted in the voc. for the ī of words ending in īn.)

MO VĀ. (264)

āmantrye sau nakārasya mo vā bhavati, bho rāam, etc.

BHAVADBHAGAVATOḤ. (265.)

āmantrya iti nivṛttam ; anayos saū pate nasya mo bhavati, bhavam, etc. (In this and the preceding rule the final *m* becomes anusvāra ; cf. Var. iv. 12)

VĀ RYYO YYAḤ. (266)

ryasya yyo vā bhavati, ayyautto, pakse ajja (cf. Var. iii. 17, x. 11).

THO DHAḤ. (267.)

The Comm. adds 'apaṭāḍau' (Var. xii. 3)

IHAHACHOR HASYA. (268.)

dh is substituted for the *b* of *iha*, and the Prākṛt suffix of the 2d pers. plur. imperative (which Hema ch. calls *bach*, cf. Var. vii. 19) as *idha* or *iha*, 'here,' *hodha* or *hoha*, 'be ye'

BHUVO BHAḤ. (269)

The Comm. adds *vā* with ex. *bhodi*, *hodi*, *bhuvadi*, *luvadi*, *bhavadi*, *havadi* (Var. xii. 12)

PORVASYA PURAVAḤ (270.)

The Comm. adds *va*.

KTVA IADONAU (271.)

With ex. *bhavia*, *bhodūna*, *havia*, *hodūna* (the MSS. have *ya* for *sa*, but both frequently write *y* for *a*) *pakse*, *bhottā*, *hattā* (Var. xii. 9).

KRGAMO DADUAḤ (272)

ābhyām parasya kvāpratyasya. dir adua ityādeśo bhavati ; *gadua*, etc. (Var. xii. 10)

DIR ICHECHOḤ (273)

ityādinām ādyatrayasy' adyasya 'ichechān' iti vihitayor ichechos sthāne dir bhavati, veti nivṛttam, *dada*, *bhedi*.

ATO DEŚCHA. (274.)

akārāt parayor ichechos sthāne deh (chakārād dīścha) bhavati ; gachchhade, gachchhadi ; ata iti kim, nedi, bhodi.

BHAVIṢYATI SSIH. (275.)

The Comm. adds 'hissāhām apavādaḥ' (cf. Var. vii. 12. 13) with ex. bhavissidi, gachhissidi.

ATO NĀSER DĀDOḌĀDŪ. (276.)

akārātparasya nases sthāne ādo ādū ityādeśau dītau bhavataḥ (cf. Sanksh. Sāra, 9 ; and Lass. App., p. 54).

IDANIMO DĀNIM. (277.)

(Cf. Var. xi. 15, Var. Lect.)

TASMĀT TĀ. (278.)

MO 'NTYANŌ VEDETOH. (279.)

antyan makārāt para idetos parayor ṇakārāgamo vā bhavati¹.

EVARTHE YĒVA. (280.)

HANJE CHEṬYĀHWANE. (281.)

(This and the remaining sūtras refer to *nīpātāḥ*.)

HIMĀṆAHE VISMAYANIRVEDE. (282.)

ṆAM NANVARTHE. (283.)

AMMAHE HARṢE. (285.)

ŚEṢAM PRAKṚTAVAT. (286.)

¹ The ex. given are 'i-kāre, juttam nīmaṇ, juttam[nam, e kāre, kim nedam, kimedaṇ, evam nedam, evamedam.'

APPENDIX D

ON PAGE 32-33 (III. 58)

It has been stated in the little Introduction to Prākṛt Grammar prefixed to this work, that Lassen has established the principle that a long vowel is shortened before two consonants; with the two subsidiary rules, (a) if the long vowel be retained, one of the consonants is elided, and (b) a short vowel before two consonants is occasionally lengthened by eliding one of them (*cf.* Inst. pp. 41-49). There can be no doubt that these are continually confirmed by the later Prākṛt; but how are we to account for the fact, that Vararuchi nowhere states them in his sūtras? The MS. W has indeed a spurious sūtra, *Samyoga-pūrvva-brasvab*, (*see* App. A. 3), which, though certainly not Vararuchi's, seems to affirm the first; yet the Prākṛta Sanjīvanī, an elaborate commentary on Vararuchi (for an account of which see preface), never recognises it, even in explaining such a change as that of 'āścharya' to 'achchhera' (*see* note, p. 3). Bhāmaha resorts to an artifice to include a partial application of (b) in i 17; and the Sanksh. Sāra allows (b) in its 190th rule, '(dirghab) ad id ul' *lupta-vyañjane*.' (*Lass. App.* p. 47). But it is only Hema-chandra who states them clearly in the two following rules: (Pāda 1. sūt. 42) *Lupta-ya ra-va-śa-śa-sām sa-śa-sām dirghab*; — 'wherever a y, r, v, ś, ṣ or s is elided, which precedes or follows an ś, ṣ or s, the preceding vowel is lengthened: as, *pāssai, siso āso, pūso*, etc., for *pāsyati, iṣya, āśvā, puṣya* etc.' — (Pāda

11. sūt. 90) *na dirghānusuārāt* (which follows a sūt corresponding to Var. iii. 50, *q v.*), 'the doubling previously enjoined [cf. Var. iii. 50] is forbidden *after a long vowel* or an anusvāra [for the latter, cf. Var. iii 56], whether these have been introduced by previous rules [*lāksanika*] or are the original letters of the word [*alaksanika*] as *nīśaso* for *nīśvāsa* (where the *i* is lengthened by Hemachandra's rule quoted above), *īśaro* for *īśvara* (where the *ī* is originally long), and similarly *phāso*, *pāsam* for *sparśa* and *pārśva*,' etc. : Bhāmaha by the examples given in his commentary on Vararuchi iii. 58, would seem to include such words under it: but surely if Vararuchi had intended this rule to exercise such a wide influence he would have expressed himself more clearly, and would have specified the class by a better denomination than *śavādi*, as he had before done in a similar case in i. 20 by *tundū rūpesu*, which at once defines the class of words to which it applies, see Comment, *ad locum*. Nor is there any reason, if such principle had been recognised by him, for his inserting such a sūtra as viii 46, as the words therein specified would have at once come within its influence, without needing any further remark. Are we therefore to interpret the silence of Vararuchi as evidence that the principle in question grew up gradually in Prākṛt, and only became fully recognised in later times?

APPENDIX E.

HEMACHANDRA'S SŪTRAS ON VOWELS IN SANDHI

(Cf. Var. iv. 1),

(pāda 1. sūtras 3—9).

[As Vararuchi is defective in this part of Prākṛ Grammar, the following sūtras from Hemachandra are added to supply the deficiency. I have omitted many of the examples, as these are often obscure and corrupt from the general absence of Sanskrit explanations. Lassen has discovered many of these rules by induction from the instances in the plays, cf. Inst., pp. 167-9.]

3 *dirgha hrasvau mītho vrttau* —Vrttau samāse svarānām dirgha-hrasvau bahulum bhavatah, mīthah paraspāram, hrasvasya dirghah, (*antarvedib*) *antāveti*, kvachin na bhavati, 'junaāno,' kvachid vikālpah, (*pati grīham*) *pāibarm*, *pāibarsm*, etc.. dirghasya hrasvoh [examples obscure in MSS] —kvacid vikālpah, *jaunādam* *jaunādam*, *natsottam* *nassottam*, *vahumubam* *vabūmubam* [cf. note, p 37].

4. *padayoh sandhiḥ vā*.—Sanskṛtoḥtaḥ sandhiḥ sarvāḥ prākṛte padaḥ or vyavasthitavibhāsya bhavati, *vāsesi tāsa* *si* [= *vyāsa* *rsib*?], *visamāavo visamāavo* [explained in marg. by *visamātapah*], etc.—Padayor iti kim? *pāu*, *pāi*, etc.—Bahulādhikārāt¹ kvachid ekapade 'pi, *kāhi*, *kābi*.

1 For this, see Preface.

5. *na yuvarnasyāsve*. ivarnasya cha, uarnasya asve varne pare [*i e.*, followed by a different vowel], sandhir na bhavati....asva iti kim? puhavīro [=prithivī + īśa].

6. *edotoh surre*.—ekāra okārayohi, pare, sandhir na bhavati.

7. *svarasyodvṛtte*.—vyanjana-sampriktah svarō, vyañjane lupte, yo 'vaśisyate, sa 'udvṛtta' itia uchryate [*i e.*, a vowel, which has lost its original consonant by elision, is called *udvṛtta*], svarasya, udvṛtte svare pare, sandhir na bhavati. [Cf. Lass. Inst., p. 170].

8. *tyādeb*.—tip-ādīnām svarasya, svare pare, sandhir na bhavati; hor ita = bhavati ita-

9. *luk*.—svarasya, svare pare, bahulam lug bhavati; nīśāsūsāsā = nīśvāsochchhivāsau (nīśvāsa + uchchhivāsa). [Cf. note transl. p. 37]

INDEX OF PRAKṚT WORDS

OCCURRING IN THE FOREGOING PAGES¹

A. (अ)

A₁=ay₁, ix. 12 (*not api*).

Ansū=aśru, iv. 15 (for
gender, cf. note p. 39).

Anso=ansah, iv. 14=aśvah,
iv. 15.

Akko=arkah, ii. 1. iii. 3.

Aggī=agnih (v. 14 18. vi. 60,
61.

Aggho=arghah, ii. 1

Ankuso=ankuśah, ii. 43.

Anko=ankah, iv. 17.

Ankollo=ankoṭṭah, ii. 25
(Sans. 'ankoloh' ?)

Angulī=angurī, ii. 30.

Achchha=as (*root*), xii. 19
(*Śaur.*) ?

Achchham=akṣi, iv. 12, 20.

Achchhī=akṣi, iii. 30 iv.
20,

Achchharīam=aścharyam,
xii. 30. (*Śaur.*)

Achchheram=aścharyam, i.
5, iii. 18, 40.

Ajaso=ayaśas, ii. 2.

Ajja=aho, ix. 17 (*ārya or*
adya ?)

Ajjhāo=adhyāyah, iii. 28.

Aṭṭhī=asthī (*neut.*), iii. 11, 51.

Anuttanta.

Anuvattanta. } = anuvart-
māna, iv. 5

Annahavaanam=anyathāva-
chanam, i. 14.

Atulam=atulam, ii. 2.

Attā, attāno=ātman, v. 46
(*var. lect.*)

Atto=ārtah, iii. 24

Atthī=astī, xii. 20 (*Sour.*) ?

Addhā, addhāno=adhvā, v
47.

Adhiro=adbīrah, ii. 27.

Apāro=apārah, ii. 2.

Appā, appāno=ātmā, iii. 48.
v. 45, 46.

Appullam=ātmīyam, iv. 25

Amū=asau (*declined*), vi. 23

Ambam=amram, iii. 53 (*cf*
note transl.).

¹ As this Index is intended to comprise chiefly the useful Prakṛt words, I have not always inserted those Prakṛt examples which only reproduce the Sanskrit forms unaltered, and also in case of nominal and pronominal inflexions, I have often contented myself with a single general reference. Wherever the Prakṛt form differs in gender from the Sanskrit, I have noticed the discrepancy.

Amso=ansah, iv 14

Amha, }
 Ambhānam, } =asmākam, vi
 Amhe, } 51

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Amhehim, etc.=asmābhīh,
 etc 47, 49, 53

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Avari=upari, i 22

Avavāsaī=avakāśate, viii 34

Avavāhai=avagahate, viii 34

Avaharai=avaharati, iv. 13

Avahāso=avahasah iv 21

Avahovāsam=ubhaypāś-
 vam, iv 33.

Avasarīam=apasrīam iv 21
 (v 1)

Avvo=aho, ix 10 (*cf* Lass
 p 369)

Asivam asivvam=aśivam iii
 58

Asu asum iv 16, *see* āsu,
infra

Aso (or rather 'aso,' *cf* i 2)=
 aśvah iii 58

Assa, assim=asya, asmin, vi
 15-17

Asso=aśvah, i 2 iii 58

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Ahaam=aham, vi 40

Ahake=aham, (*Māg*), xi 9

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17.

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15.

Ā. (अ)

Āado=āgataḥ, ii 7.

Āidi=ākṛitīh, ii 7

Āudi=āvṛitīh, ii 7

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Ānalakkhambho, } =alānas-
 } tambhah.
 Ānalakkhambho, } iii 57 iv 29

Ādaro=adarah, ii 2

Āpelo=apīdah i 19

Āmelo=āpīdah ii 16,

Āvatto=āvartah iii 24

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Āso=aśvah, i 2 (iii 58?)

Āsu asum=āsu (*conject*) iv.
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Āhiyai=abhiyātīh, i 2

I (इ)

Ia=iti, i 14

Iarassim, etc =itarasmin vi
 2

Ingalo=angārah i 3 ii 30

Ingiajjo=ingitajjah, iii 5

- Ingianno=ingitajñah, xii 8.
(*Saur.*)
- Inam }
Inam } =idam, vi 18.
Idam }
- Itthi=stri, xii 22 (*Saur.*)
- Ima=idam (crude form), vi.
14, 15, 16.
- Iminā, imena=anena, vi. 3,
14.
- Imesin=esām, āsām, vi. 4
- Isi (īsi ?)=īṣat, i. 3
- Isi=ṛshih, i 28
- Issaro=īsvarah, iii. 58
- Iha=idam (*loc. sing.*), vi. 16,
17.
- Udū=rtuh, i. 29, ii. 7.
- Uddhumāi=uddhamati, viii.
32.
- Uppalam=utpalm, iii 1.
- Uppāo=utpātah, iii, 1.
- Ubbhavaṭ=udbhavati viii 3.
- Umbaram=udumbarm, iv, 2.
- Umbā=uṣmā, iii, 32.
- Ulavo=ulapah, ii. 15.
- Ulūhalam=ulūkhalam, i 21.
- Uvvivaṣ=udvijate, viii, 43
- Uvvellai=udveṣtate, viii 41.
- Uvasaggo=upasargah, ii 15.
- Ussavo=utsavah, iii. 42.
(*cf. v l.*)
- Ussuo=utsukah, iii. 42.

I. (ई)

- Isāiq=īṣāyān, iv. 25.
- Isaro=īsvarah, iii. 58.

U. (उ)

- Ua, uaha=paśya, paśyata, i.
14 (*Cf. transl. note.*)
- Ukkā=ukā, iii 3.
- Ukkero=ukarah, i 5
- Ukkhaam, ukkhā=ukhātam,
i 10.
- Uchchā=ukā, iii. 30.
- Uchchitto=ukṣiptah,
iii 30
- Uchchhū=ukshuh, i 15.
iii. 30,
- Ujjuo (ṛjukah), iii 52.
- Uttarijjam, }
Uttarij, } =uttariyam,
ii 17.
- E. (ए)
- Ea=eva, iv. 5.
- Eam=ekam, iii. 58=evam,
iv. 5.
- Eāraha=ekādaśa, ii. 14, 44
- Ekam=ekam, iii. 58
- Enhim=idānim, iv. 33
- Ettiam, } =etavat, iv 25.
Eddaham, } Comm. (*cf. App*
B)
- Etto=etasmāt, vi 20, 21
- Ettha=etasmā, vi 21 (or
rather 'atra', *cf. Lass. p.*
129)
- Edam=etad, enam, vi 22.
- Edinā, edeṇa=etena, vi. 3
- Edesam, }
Edāna, } =eteṣāṃ, etāsāṃ,
Edānam, } vi. 4

Erāvano=arāvatah, ti, 35, 11

11

Erīso=īdrīśah, i 19, 31

Evva=eva, iv 5

Eśa, eśi, eśe=eshah, xi 10
(Mag)

Esa, eso=eshah vi 19 22

O. (ओ)

Okhalam=ulukhalm i 21

Qvahaī=avagahate, viii 34

Ovāsaī=avakāsate, viii 35

Osāriam=apasaritam iv 21

Ohāso=avahāsah iv 21

K (क)

Kaam—krtam i 27 v 23

(cf note)

Kaīavo=kaitavah (?) i 36

Kaīa=kadā vi 8

Kaī=kapih, ii 2

Kaurao=kauravah, i 42

Kausalo=kauśalam (?) i 42

Kachcham=Karyam x 11

(Paś)

Kanja=kanyā, x 10 (Paś)

Kanjaū=kanyakā xii 7

(Saur)

Kaḍe=kṛtāh, xi 15 (Mag)

Kaḍhaī=kvathati, viii 39

Kaḍhoram=kajhoram ii 24

Kapaam=kanakam, ii 42

Kanūro karṇi=karnikarah

iii 58

Kannaūram } =karnapūram
Kannaūram, } iv 1

Kaneru=Karenuh (fem only)
iv, 28

Kanho=Kṛsnah, iii, 33 61

Kattari=Kartari iii 24

Katto kado=kasmāt, vi 9

Katttha, kammī, etc=kasmīn,
vi 7

Kadua=kṛtvā xii 10 (Saur)
cf Hema ch App C

Kandoṭṭo=utpalam (Sans
kandotah?) iv 33

Kamandho=kabandhah

(Sans kamandhah?) ii 19,

Kammo=karman, iv 6 18

Kamso=kansah iv 14

(note tr)

Kayye=kāryam, xi 7 (Mag)

Kara—Kr (dukrin) viii 13
xii 15

Karidāni=kṛtvā, xi 16
(Mag)

Karisa=kṛiṣ (root) viii 11

Kariso=kariṣah i 18

Kalambo=kadambah ii 12.

Kalunam=karuṇam, ii 30

Kalharam=kahlāram iii 8

Kasajam=kashjam, x 11

(Paś)

Kasano=kṛṣṇah, iii 61

Kasāam=keśyām ii 43

Kaha kaham=katham iv 16

Kahim etc=kasmīn vi 7, 11

Kā=kṛ (dukrin) viii 17.

- Kāūṇa=kr̥tvā, iv. 23. viii. 17.
 Kātūnaṃ=kr̥tvā, x- 13.
 (Paś)
 Kālāsam, Kālāa=kālāyasam.
 iv. 3.
 Kāsa=kasya, vi. 5.
 Kāham=karīṣyāmi, vii. 16.
 Kāhāvano=kārāpanah, iii.
 39,
 Kāhīa=chakāra, viii. 17, cf.
 vii 24.
 Kāhe=kadā, vi 8.
 Kū=kr̥tuh, i, 28
 Kichchā=kr̥tya, i 28.
 Kīnā=kena, vi. 3.
 Kīnāi=kr̥nāti, viii. 30.
 Kīno=kīnu, ix. 9.
 Kītī=kr̥tuh, iii. 24.
 Kīra, kīla=kīla, ix 5
 Kīrīā=kr̥yā, iii. 60
 Kīrīto=kr̥tuh, iii. 62
 Kīlanto=klāntah, iii 62
 Kīlīṭṭham, klīṭṭam, iii. 60.
 Kīleso=kleśah, iii. 62,
 Kīlīṭṭam=klīṭṭam, i 33.
 Kivā=kṛpā, i 28
 Kīṣī=kr̥śih, i. 28
 Kīssā=kasyāh, vi. 6.
 Kīa, kīā, kīi, kīe.=kasyāh. vi
 6. (cf. v. 24, transl. note).
 Kīraī=kr̥yate, viii. 60
 Kīse=kasyāh, vi. 6
 Kualāam, kuva=kuvalayam.
 iv. 5.
 Kukheao=kaukṣeyakah, i 44.
 Kuchchbī=kukṣih, iii. 30.
 Kuna=kr̥ (dukr̥n), viii. 13.
 Kumbhaāro, } = kumbha-
 Kumbhāro, } kārāh, iv. 1.
 Kusumappaaro, } =kusuma-
 Kusumapaaro, } prakārah,
 iii. 57.
 Kedhavo=kaṭṭabbah, ii 21,
 29.
 Kettiam, } =kīyat, iv. 25.
 Keddaham, } Comm. cf. App.
 B.
 Keriso=kīṛśah, i, 19; cf. i.
 31.
 Kelāso=kālāsah, i 35.
 Kevatṭao=kaivartakah, iii 22.
 Kesim=keśām, kṣām, vi. 4.
 Koṭṭimam=kuṭṭimam, i 20.
 Kotthuhō=kaustubhah, i. 41.
 iii 12.
 Komuī=kaumudī i. 41.
 Kosambī=kausāmbi, i 41.
 Kosalo=kausalam (?), i. 42.
 Kkhu=khalu, ix. 6.

 Kh (क्)
- Khañom=khaṇḍam, i. 10.
 Kbaggo=khadgah, iii, 1
 Khaṇam=kṣaṇam, iii 31.
 Khado=kṣatah, iii. 29.
 Khando=skandah, iii 29
 Khandho=skandhah, iii. 29.
 Khamā=kṣamā, iii. 31=
 kshamā, iii. 63.
 Khambho=stambhah, 14, 50.
 Khaliṃ=sakhalitam, iii. 1, 50.

Khā=khād (*root*), viii. 27.
 Khātam=khāditam, i. 10.
 Khānū=sthānūh, iii. 15.
 Khujjo=kubjah, ii. 34.
 Khuppa=masj (*root*), viii. 68.
 Khodao=sphojakah, iii. 16.

G. (ग)

Gā=gadā, ii. 2
 Gauravam=gauravam, i. 43.
 Gao=gajah, ii. 2.
 Gaggaro=gudgadah, ii. 13
 Gachchham=gamiṣyāmi, vii. 16.
 Gade=gatah, xi. 15 (*Mag*)
 Gaddo=gatāh, iii. 25
 Gadḍaho=gardabhah, iii. 26.
 Gadua=gatvā, xii. 10. (*Saur*)
 Gabhainam=garbhitam, ii. 10
 Gammāi, }
 Gamijjai, } =gamyate, vii. 9
 Gamiai } vii. 58
 Garīho=garhah, iii. 62
 Garuam, } =guru, gurvī, i. 22.
 Garui, } (cf. iii. 65).
 Gahavaī=gṛhapatiḥ, iv. 32.
 Gahijjai, gāhi=grhyate, viii. 61.
 Gahiram=gabhīram, i. 18.
 Gā gā=gai- (*root*) viii. 25
 26
 Garavarīh=gaurvam, i. 43.
 Gāhā=gāthā, ii. 27.
 Giṭṭhī=grīṣṭh, i. 28.
 Giddho=gḍhrah, xii. 6
 (*Saur*)?

Gimho=grīṣmah, iii. 32.
 Girā=gr, iv. 8.
 Gunṭhī=grīṣṭh, iv. 15.
 Gujjhao=guh yakah, iii. 28.
 Genha=grah (*root*), viii. 15=
 grhāna, ix. 2.
 Gotṭhī=goṣṭhī, iii. 1
 Golā=godāvarī, iv. 33

Gh, (घ)

Ghaṇā=ghrṇā, i. 27.
 Gharam=grham, iv. 32, 33.
 Ghe, } =grah (*root*), viii. 16
 Ghet, } (cf. transl)
 Gheṇa=grhitvā, iv. 23.
 Ghetavvam = grahitavyam,
 viii. 16.
 Ghetūna=grhitvā, viii. 16
 (cf. note, transl)
 Ghetūnam=grhitvā, x. 13
 (Pais)
 Gholā=ghuna (*root*), viii. 6.

Ch. (च)

Chaitto=chaitrah, i. 36
 Chaitthi=chaturthi, i. 9.
 Chaḍḍha=chaturdaśa, ii. 14.
 Chaḍḍhi=chatudaśa, i. 9
 Chadu, chāḍu=chāḍu, i. 10
 Chaturham (chaupham?)=
 chaturṇām, vi. 59.
 Chātāri, } =chatvārah,
 Chātāro, } chaturah, vi. 58.
 Chaṇḍimā=chaṇḍikā, ii. 6.

Chando, chandro = chandrah,
iii. 4.

Chamaram, chā = chāmaram,
i. 10.

Champaī = charchayati, viii.
65.

Chalaī, chalaī = chalati, viii.
53.

Chalano = charanah, ii. 30.

Chātuliam = chāturyam, iv. 33

Chīṣṭha = śthā, xi. 16. (*Saur*);
cf. vi. 63 xi. 14

Chinaī = chinoti, viii. 29.

Chindham, } = chihnam, i. 12.
iii. 34.

Chendham, }

Chīṣṭo = kirātib, ii. 30, 33.

Chīṣṭha = śthā, xi. 14 (*Māg*)

Chihuro = chikurah, ii. 4.

Chumvāī (-baī) = chumbati,
vii. 71

Chotthī, } = chaturthī, cha-
turdāsi, i. 9, cf.

Choddabī, } ii. 44.

Choriam = chauryam, iii. 20.

Chh. (३)

Chhaṭṭhī = saṣṭhī, ii. 41

Chhanam = kṣanam (kṣa-
nah?), iii. 31.

Chhārtavanno = saptaparnah,
ii. 41

Chhamā = kṣamā iii. 31.

Chhammuho = kṣnmulbah,
ii. 41.

Chhāram = kṣāram, iii. 30

Chhāvao = sāvalah, ii. 41.

Chhāhā, -i = chhāyā, ii. 18. v.
24.

Chbindaī = chhinatti, viii. 38

Chhiram = kṣiram, iii. 30

Chhuam = kṣutam, iii. 30.

Chhunuo = kṣunnah, iii. 30.

Chhuddho = kṣubdhah, iii. 30.

Chhutam = kṣurah (*masc.*)

iii. 30.

Chhettam = kṣetram, iii. 30.

J. (३)

Jaā, jaī = yadā, i. 11

Jaīā, etc. = yadā, vi. 8

Jaunaadam, } = yamunātaṭam,
iv. 1.

Jaunāadam, }

Jaunā = yamunā, ii. 3.

Jal kbo = yakshah, ii. 31 iii
29. 51.

Janjo = yajñah, xii. 7. (*Saur.*)

Jatthī = yaṣṭib, ii. 31 (*cf. note.*
tr)

Jadharam = jatharam, ii. 24

Jannao = janakah, iii. 52.

Janno = yajñah, iii. 44.

Janhū = jahnuh, iii. 33

Jatto, jado = yasmāt, vi. 9.

Jampai = jalpati, viii. 24

Jambhāī = jmbhate, viii. 14

Jammo = janma, iii. 43 iv. 18.

Jaso = yaśas, ii. 31. iv. 6, 18

Jaba, jaba = yathā, i. 10

Jahano (nam?) = jaghanam
(*neut*) ii. 27.

Jahitṭhilo=yudhishthirah 1

22 ii 30

Jā=yāvat iv 5

Jāna=jnā, (root), viii 23

Jamauo=jāmatrkah 1 29

Jamāā, aro=jamata v 35

Java=yāvat, iv 5

Jasa=yasya, vi 5

Jahe=yada, vi 8

Jina=ji (root), viii 56 57

Jina=yena, vi 3

Jivvai=jyate, viii 57 (cf vii 9)

Jissā etc=yasyah, vi 6

Jiam=jivitam ii 2 iv 5

Jii jic, etc=yasyah vi 6 (cf v 22)

Jia=jya, iii 66

Jiviam=jivitam iv 6

Jihā=jihwa 1 17 iii 54

Jujjhai=yudhyate viii 48

Juguchchha=jugupsa iii 40

Juggam=yugmam iii 2

Juvā juvāno=yuvā, v 47

Juggam=yugmam iii 2

Juvā, juvano=yuvā v 47

Jūra=kruḍh (root) viii 64

Jettiam, } =yāvat, iv 25 (cf App B)
Jeddaham }

Jevva=eva, xii 23 (Saur)

Joggo=yogyah iii 2

Jovaṇavanto=yauvanaiṇ iv 25

Jovvanam=yauvanam 1 41
iii 52

Jh, (झ)

Jhā, jhāa=dhyaī (root) viii 25, 26

Jhijja=kṣī (root), viii 37

Th (ठ)

Thā thāa=sthā (root) viii 25, 26

Thiam=sthitam, v 13, 22

D (ढ)

Dando=dandaḥ ii 35 (cf xii 31)

Dasano=daśanah, ii 35

Dolā=dola, ii 35 (cf xii 31)

N. (ण)

Naanam=nayanam ii 2

Naaram=nagaram, ii 2

Naiggāmo=nadigramah iii 57

Naisotto=nadīśrotas iv 1 (cf iii 52)

Nai=nadī ii 42 v 19 22 29 vi 60

Naeāmo=nadigrāmah, iii 57

Naisotto=nadīśrotas, iv 1

Naūlam=nakulam, ii 2

Nakkho=nakhah iii 58

Naego=nagnah iii 2

Nachchai=nṛtyatī viii 47

Naṭṭao-I=nartakah -kī iii 2'

Nado=natah, II. 20.
 Navara=kevala, IX. 7.
 Navari, *particle*, IX. 8.
 Navī=na + api, IX. 16.
 Naham=nabhas, IV. 6. 19
 Naho=nakhah, III. 58.
 Nāhalo=lāhalah (?), II. 40 ;
 cf var. lect. and note,
 transl
 Niachchha (?)=drś, VIII. 69 ;
 cf note, transl and v. 2.
 Nīchcham=nītyam III. 27.
 Nījharo=nirjbarah, III. 51.
 Nīṭṭhuro=nīsthurah, III. 1.
 Nīdālam=lalātam (Sans.
 nīṭālam, IV. 33
 Niddā=nidrā, I. 12
 Niddāliṇi=nidrāvān IV. 25.
 Nīpphāo=nīpyāyah III. 35.
 Nīmmānai=nīrmāti, VIII. 36
 Nīvattao=nīvartakah, III. 24
 Nīvido=nīvidah, II. 23.
 Nīvvudam=nīrvrtam, I. 29
 Nīvvudī=nīrvrtah, II. 7.
 Nīsadho=nīśadhah, II. 28.
 Nīśā=nīśā, II. 43
 Nīśāso=nīśvāsah III. 58.
 Nīhaso=nīkaśah, II. 4.
 Nīhīto, } =nīhītah, III. 58 (*cf*.
 IV. 33.
 Nīhītto, }
 Nīśāso=nīśvāsah, III. 58
 Nūnam, nūna=nūnam, IV. 16.
 Neuram=nūpuram, I. 26
 Neddam=nīdam, I. 19, III. 52.
 Neddā=nidrā, I. 12

Ncho=snehah, III. 1. 64.
 No (*ne varlect*)=nah, VI. 44, 51.
 Nomalliā=navamallikā, I. 7.
 Nolla=nud (*root*), VIII. 7.
 Nhānam=snānam, III. 33

T. (त)

Taā tai=tadā, I. 11.
 Taānim=tadānim, I. 18,
 Taiam=trītyam, I. 18
 Tai, tae, etc.=tvayā, tvayī,
 VI. 30
 Taja=tadā, VI. 8
 Taitto, etc.=tvat, VI. 35.
 Tam=tad, tam, VI. 22
 Tam=tvam, VI. 26, twām (?),
 VI. 27.
 Tansam=tryasram, IV. 15.
 Tanam=trīnam, I. 27.
 Tanui=tanvi, III. 65
 Tambam (?) =tāmram, III. 53
 (*cf* note, transl)
 Tambo=stambah, III. 13
 Taraī, tiraī=śaknoti, VIII. 70.
 Talāam=tadāgah (*masc*), II.
 23
 Talaventaam=tālavrntakam,
 I. 10.
 Talunī=tarunī, * 5 (*Paś*)
 Taha, tahā=tathā, I. 10.
 Tahi, -m=tasmīn, tarhi, IV
 16. VI. 7.
 Tu=tāvat, IV. 5.
 Tārso=tūdyśah, I. 31.
 Talavenṇaam=tālavrntakam,
 I. 10
 Tāva=tāvat, IV. 5. II

Tasa=tasya, vi 5 11.

Tāhe=tada, vi 8.

Tinā=tena, vi. 3.

Tinni=trayah, trīn, vi 56.

Tinham=tikṣnam, iii 33

=trayānām, vi. 59.

Tissā, tise, tie, -ā, etc.=tasyāh,

vi, 6.

Tihim tisu=tribhih -su, vi

55, 60

Tujjha, tumha, etc =tava, vi

31

Tujjhe=yūyam, yuṣmān, vi

28, 29 (*Yushmad* declined,

vi 26—39)

Tunho, -hikko=tūṣṇikah, iii 58

Tum. }

=tvam, tvam, vi

Tumam. } 26, 27.

Tumāi=tvayā, vi 33

Tumo, tuha=tava, vi, 31

Turiam=tvaritam, viii. 5

Tuvara=tvar (root), viii 4.

Tuhaaddham. } =tavārdham,

Tuhaddham, } iv 1

Tūram=tūryam, iii 18. 54

Tūsaī=tuṣyati, viii, 46

Te=te, vi 22 =tava, tvayā,

vi 32

Tettiam. } =tāvat, iv 25

Teddaham. } (cf. App B)

Teraha=trayodaśa ii 14 44

Teraho=trayodaśah, i 5

Teloan } =trailokyam i

35 iii 58

Tellokkam }

Tesim=teṣām, tāsām vi. 4

To, tatto=tasmāt vi 10

Tondam=tundah (masc), i

20

Tti=tti, i 14 (cf App A. 27)

Th. (थ)

Thavo=stavakah, iii. 12 50

Thānū=sthānuh (*Śiva*), iii 15

Thimpa=trp (root), viii 22

Thui=stutih, iii 12

D. (ढ)

Daichcho=daityah, i 36

Daivam=daivam, i 37. iii 58.

Daissam=dasyāmī, xii 14

(*Saur*)

Dansanam=darśanam, iv 15

Dachchham=drakṣāmī. vii.

16

Dachchho=dakṣah, iii 30

Dattham=daṣṭam or driṣ-

ṣam, iv 12.

Davaggi=dāvāgnih, i 10

Dasamuho=daśamukhaḥ, ii

45

Dasaraho=dasarathah, ii 45

Dasavalo=daśabalaḥ ii 45

Daha=daśa, ii. 44

Dahamuho=daśamukhaḥ. ii.

45.

Daharaho=daśarathah ii. 45.

Dahavalo=daśabalaḥ, ii 45

Dahim=dadhī, v. 25. 50

Daske=dakṣah, xi 8 (*Adg.*)

Dāūna=datvā, iv. 23.
 Dādīmam=dādīmam, ii 23.
 Dādihā=danṣṭrā, iv. 33
 Datūnam=datvā, x 13
 (Paś)
 Dālīmam=dādīmam, ii 23.
 Dāvaggi=dāvāgnih, i 10
 Dāham=dasyām, vii 16
 Diaro=devarah, i 34.
 Diaho=dīvasah, ii 2 46
 Diggham=dīrgham, iii 58
 Diṭṭhī=dīṣṭhī, 28 iii 10,
 50, 51.
 Dinnam=daṭṭam, viii 62
 Disā=disā, iv. 11.
 Diham=dīrgham, iii 58
 Duallam, duḍḍam=dukkūlam,
 i, 25.
 Duṣam=dvīṣyam, i 18
 Dukkhū=dukkhuah, iii 58.
 Duyyane=duṣṣanah, xi 7
 (Māg)
 Duve=dvau, vi 57.
 Duvvārio=dauvāṣṭakah, i, 44.
 Dohāṣam, dohāṣṣajai=dvidhā-
 kṣam, dvidhākṣiyate, i
 16
 Duhio=dubbhuah, iii 58
 Dūmaṣ=dunoti, viii, 8
 De=te (taya), tayaṣ vi 32, =
 dā xii. 14 (Sas)
 Dearo=devarah, i. 34
 Devatthū, devatthū=dēvas-
 tatth, iii. 57.
 Devaṣam=dahṣam, i 37 iii
 58

Dchi=dchi, vi 64.
 Do, doni=dvau, vi. 57.
 Donham=dvayoh, vi. 52
 Dohāṣam, dohāṣṣajai=dvidhā-
 kṣam, dvidhākṣiyate, i
 16.
 Dohm, etc =dvābhyām, etc.,
 vi 54.
 Dohālo=dohadām (neut), iii
 12 (cf. transl., note)
 Doho, droho=drohah, iii 4

Dh (ष)

Dhanam=dhanam, iv. 12
 Dhanavanto, } =dhanavān, ii
 Dhanālo, } 25
 Dhammilam } =dhammilah
 Dhammellam } (masc) :
 Dhammellam } 12.
 Dhā=dhāv (dhāu) viii, 27
 Dhī=dhūtā (Sas 'dhidā'),
 ii, 33.
 Dhīraṣ=dhīṣyam, i 39, iii
 28, 54
 Dhunai=dhūnati, viii 56
 Dhutto=dhūṭah, iii 24.
 Dhurā=dhur, iv 8
 Dhuvvā, } =dhūyate, viii
 Dhunijai } 57.
 Dhūcā=dhūtā, ii 33.

P. (ण)

Paḍaṣam, paḍaṣam=paḍaṣam,
 i 2
 Pakhalo=paḥkalah ii 27

Pauam, pāuam = prākṛitam, I.

10

Pautti = prāvṛttiḥ I 29.

Paumam = padmam, III 65

Pauzo = pauraḥ, I 42

Pauriso = pauraṣaḥ, I 42,

Pacṣho = prakosthaḥ, I 40,

Pachchakkham (sic leg) =
pratyakṣam, III 27.

Pachchham = pathyam III, 27

Pachchhimam = paśchimam
III 40

Pajjatto = paryāptah, III 1

Pajjunno = pradyumnah, III
44

Paṭṭanam = pattanam III 23,

Padañ = patakū, II 8,

Pada = pat (root), VIII 51.

Padi = prati, cf II 8, note,
transl

Padinsudam = pratīśrutam IV,
15

Padiṇṇā, pādī = pratipad, I
2 IV. 7.

Padiṇṇaddi = pratipattiḥ, II 7
(cf transl note)

Padiṇṇaro = pratisaraḥ, II 8

Padiṇṇiddhi, pādī = pratispard-
dhan, I 2, III 37; cf. note,
p 108.

Paḍhamo = prathamah, II 28.

Pannaraho = panchadaśah, III,
44

Pañṇāṣā = pañcāṣat, III 44.

Pañṇā, -ho = pañnah, III 33,
IV. 20.

Panbudam = prasnutam III
33.

Pattharo, -thāro = prastārah,
I 10

Pabhavaī = prabhavati, III. 3.

Pamullaī, -ilāi = pramīlati, VIII
54

Pambo = pakṣmam, III. 32

Parahuo = parabhrtaḥ, I. 29.

Paribhavaī = paribhavadati VIII
3

Palaṅghana = pralaṅghanaḥ,
II 27

Palittam = pradiptam, II 12.

Pallattham = paryastam III
21

Pollanam = paryāṇam, III 21,

Pavattho = prakoṣṭhaḥ, I 40

Pavanoddham, } = pavanod-
dhanam,
Pavanoddham, } IV. 1, cf.
note. transl

Pasuttam, pā = prasutiam, I 2.

Pasiddhi, pā = prasiddhiḥ, I
2

Paharo, pahāro = prahārah,
I 10

Paho = pathia, I. 13

Pā, pāa = ghrū (root), VIII 20.

Pāvaḍaṇam = pādapatanaṁ
IV. 1. (cf. note transl)

Pāuam = prākṛitam, I 10

Pāuso = prāvṛsb, IV. 11, 18

Pāḍisiddhi = pratisparddhan, I
2 III 37.

Pāḍinto = prāṇavaḥ, IV 25

Pāḍiam = pāḍiyam, I 18

Pārāo, pārāvao=parāvatah,
iv. 5

Pālei=padyate, viii. 10.

Pāvananam=pādapatanam,
iv 1. (cf. note transl)

Piā, piaro=pitā, v 35

Piāpiam piā=pitāpitam, iv
1 (?)

Pikkam=pakvam, i 3, iii 3

Piṭṭham=piṣṭam, i 12

Piva=iva, x 4 (Pais)

Piam, pialam=pitam -alam,
iv. 26.

Pinattanam, }
Pinadū, } =pīnatā, iv. 22

Puṣṭham, }
Puṣṭhi, } =priṣṭham, iv 20

Pudo, puḍdo=putrah, xii 5
(Saur)

Puppham=puṣpam, iii 35.
51.

Purillam=paurastyam iv 25.
comment; cf. App B. and
transl.

Puriso=puruṣah i 23

Pulaaī=paśyati, viii 69, c
p 85.

Puliśāha=puruṣasya, xi 12
(Māg)

Puvvanho=pūrvāhnaḥ, iii 8

Puso, pusso=puṣyaḥ iii 58
[Query pūso, cf. App D]

Puhavi=prithavi, i 13, 29

Pekkhaī, pechchhaī=prekṣa-
te, v. 14, var lect, cf. xii.
18, and, p. 85.

Peṭṭham=piṣṭam, i 12.

Pendam, pin-=pindam i 12.

Pemmam=preman iii 52.

[Qy. 'pemmo'? cf iv. 18,
but in Ratn, p. 26, 12,
pemmam]

Perantam=paryantam, i 5
iii. 18

Pokkharo=puṣkarūh, i 20
iii 29.

Potthao=pustakam (neur),
i 20

Ph. (ष)

Phanso=sparsah, iii 36, iv 15.

Phanaso=panasah, ii 37

Phandanam=spandanam,
iii 36

Phariso=sparsah, iii 62.

Pharuso=paruṣah, ii 36

Phalam=paṣitam (?), viii 9

Phaliḥā=parikhā, ii 30, 36

Phaliho=paricāh, ii 30 36.

Phaliho=sphaṭikah, ii. 4. 22.

Phuttaī }
Phuḍaī } =sphuṣati, viii 53

Bh * (भ)

Bhaapphaī=abhāspatiḥ iv. 30.

Bhaīrao=bhāiravaḥ, i. 36.

- Bhattam=bbaktam iii 1.
 Bhattāro=bharta, v 31, 33
 Bhaddam=bhadram iv 12
 Bhamaī=bhramati, viii 71
 Bhamiro=bhramanaślah, iv 24
 Bhara=smr (*root*), viii 18,
 cf p 24
 Bharanijjam, } =bharaniyam,
 Bharaniam, } ii 17
 Bharaho=bharatah, ii, 9
 Bhā=bhī (*root*), viii 19
 Bhaanam=bhājanam, iv 4
 Bhāā, bhāaro=bhratā, v 35
 Bhānam=bhājanam iv 4
 Bhāriā=bhārya x 8 (*Paris*)
 Bbingāro=bhīṅgarah i 28
 Bbingo=bhrngah, i 28
 Bhindivalo=bhindīpalah iii 46
 Bhindai=bhinatti, viii 38
 Bhisini ii 38
 Bhuttam=bhuktam iii 50
 Bhumā (?)=bhuh, iv 33
 Bhe=vah (*usmakam*), vi 37
 Bhotiuga=bhuktivā viii 55

M (म)

- Maam=mr̥tam i 27
 Mai, mac=mayā mayi, vi 46, 52
 Maite etc =mat vi 48
 Mailam=malinam, iv 31
 Maūdam=mukūṣam i 22. ii 1

- Maulam -jo=mukulam, i 22 ii 2.
 Maūro=mayūrah i 8
 Mauho=mayūkhah i 8
 Mao=madah ii 2
 Mansam=mansam, iv, 16
 Mansū=śmaścu (*neut*) iv 15
 Maggo=mārgah ii 2 iii 50
 Machchhā=makshikā, iii 50
 Majjha=asmad (*base*) [*asmad* declined vi 40 53]
 Majjhanno=madhyahnah, iii 7
 Majjham=madhyam iii 28
 Made=mr̥tah, xi 15 (*Mag*)
 Madham=mathah (*masc*), ii 24
 Manansini=manasvini i 2 iv. 15
 Manduro=mandukah, iv 33
 Mantham=mastam iv, 15
 Mam mamam=mam vi 42
 Mara=mr̥ (*root*), viii 12,
 Marisa=mr̥ṣ (*root*) viii 11
 Mala=mr̥d (*root*) viii 50
 Malinam=malinam iv, 31
 Masānam=śmaśānam iii 6
 Massu=śmaśru (*neut*) iii 6,
 cf iv 15
 Maha majjha etc =mama, vi 50
 Mahaaddham, } =mamard-
 Mahaddham } dham iv 1,
 cf note transl
 Mahuam=madhūkam i 24
 Mahum=madhu, v. 25-27, 30.

- Māando = mākandah, iv. 33
 Maā = mātā, v. 32
 Māuo = mātrikah, i. 29
 Māindo = chātah (mākandah),
 iv. 33
 Mānansmi = manasvini, i. 2
 iv. 15
 Mānuso = mānūṣah, ii. 42.
 Mālā = mālā, v. 19-24 vi. 60
 Malāillo = mālāvan, iv. 25
 Masam = mānsam, iv. 16
 Mainko = mōgānkah, i. 28
 Mio = mitrah, iii. 58
 Miechhā = mīthyā, iii. 27
 Mitto = mitrah, iii. 58
 Mīlānam = mīlānam, iii. 62.
 Miva = iva, ix. 16
 Mungo = mrdangah, i. 3
 Mukkham = muṣkah (māṣ))
 iii. 29
 Muggaro = mudgarah, iii. 1
 Muggo = mudgah, iii. 1
 Muchchā = mūrchhā, iii. 51
 Munjano = munjāyannah, i.
 44
 Mupa = jnā (roof), viii. 23
 Munāto = mūnālāh, i. 29.
 Mutti = mūrtih, iii. 24
 Muddho = mudghah, iii. 1.
 Muhop = mukharah, ii. 37
 Muhalo = mukharah, ii. 30
 Mūḍhastapam = mūḍharavap
 iv. 22
 Mūdhadā = mūdhata, iv. 22
 Mechālā = mekhalā, ii. 27
 Meho = megho, ii. 27
 Mekho = megho, x. 3 (Pal)
 Monā = muktā, i. 20
 Moro = mayūrah, i. 8
 Moho = mayūkhah, i. 8
 Mmiva = iva, ix. 16
 Mhi, mho, mbu, mha = asmi
 smah, vii. 7
 B. (२)
 Raanam = ratnam, iii. 60
 Raadam = rajatarā, ii. 2, 7.
 Rachchhā = rathyā, iii. 27
 Rannam* = aranyam, i. 4
 Ragno, -nā = rājāh, -vā, v.
 38, 42.
 Rattam (?) = raktam, viii. 62
 Ratī = rātrih, iii. 58
 Ramanijam, } = ramanīyam.
 Ramaniam, } ii. 17
 Ramujai, } = ramyale, viii. 58
 Rammāi, }
 Rasi, rassi = rasmi, iii. 2, 58
 Rākulam, rūlam = rūpakulam,
 iv. 1
 Rāj = rājā, v. 36 (declined v.
 36, 44)
 Rājho, rāj = rājāh, -pī v. 38
 43
 Rāi = rātrih, iii. 58
 Rāchi = rājān, x. 12 (Pal)

3 This form continually occurs in the Pāli texts in the 4th Act of the *Uttarāyana*.

Rāsaho=rāsabhaḥ, ii. 27.

Rāhā=rādhā, ii. 27.

Richchho=ṛikṣaḥ, i. 30. iii. 30.

Riṇam=ṛnam, i. 30.

Riddho=ṛddhaḥ, i. 30.

Rukkho=ṛikṣaḥ, i. 32, iii. 31.

Ruṇṇam=ruditam, viii. 62.

Ruddo. rudro=rudraḥ, iii. 4.

Rundha=rudh (root), viii. 49.

Ruppaṇ=rupam, iii. 49.

Ruppiṇī=rupmiṇī, iii. 49.

Rumbha=rudh (root), viii. 49.

Ruva=rud (root), viii. 42.

Rūsaī=ruṣyati, viii. 46.

Re, particle, ix. 15.

Rochchham=rodīṣyāmi, vii. 16.

Rottūna=ruditvā, viii. 55.

Rośainto=roṣavān, iv. 25.

L. (ल)

Laggai=lagati, viii. 52.

Lachchhī=lakṣmī, iii. 30.

Laṭṭhi=yaṣṭiḥ, ii. 32. (cf. note transl., ii. 31).

Saskaśe=rākṣasaḥ, xi. 8.

(Māg.).

Lahuī=laghvī, iii. 65.

Lūā=rājā, xi. 10. (Māg.).

Lichchhā=lipsā, iii. 40.

Lijjhaī=lihyate, viii. 59.

Lupa=lū (root), viii. 56.

Luvvaī. lupjjaī=lūyate, viii. 57.

Lubhaī=mārṣṭi (mṛij), viii. 67.

Loṇam=lavaṇam, i. 7.

Loddhao=lubdhakaḥ, i. 20. iii. 3.

. V. (व)

Vaaī=śaknoti, viii. 70.

Vaṇṇam=vachanam, ii. 2, 42.

Vaam=vayam, xii. 25. (Saur).

Vaideso=vaidesaḥ, i. 36.

Vaideho=vaidehaḥ, i. 36.

Vaīram=vairam, i. 36.

Vaīsampāṇo=vaīsam-pāyanaḥ, i. 36.

Vaīśaho=vaīśākhaḥ, i. 36.

Vaīśio=vaīśikaḥ, i. 36.

Vakkalam=vaikalam, iii. 3.

Vaggi=vāgmī, iii. 2.

Vankam=vakram, iv. 15.

Vachchaī=vrajati, viii. 47.

Vachchharo=vatsaraḥ, iii. 40.

Vachchho=ṛikṣaḥ, i. 32. iii. 31. (declined v. 1—13, 27. vi. 63).

Vachchho = { vatsaḥ, iii. 40.
vakṣas, iii. 30.
iv. 18.

Vajjaī=trasati, viii. 66.

Vajjhao=vāhyakaḥ, iii. 28.

Vanchaṇṇam=vanchaṇṇam, iv. 14.

Vaḍḍisaṇ=vadisaṇ, ii. 23.

Vaḍḍhaī=vardhate, viii. 44.

Vaṇṇam=vanaṇ, iv. 12.

Vaṇṇo=varṇaḥ, iv. 15.

- Vanhi=vahnih, iii 33
 Vattamānam=vartamānam,
 iii 24
 Vattia=vartikā, iii 24.
 Vaddho=vrddhah i 27
 Vandam=vrndam, iv 27
 Vappho=vāspah (uṣman)
 iii 38
 Vamchaniam=vanchaniyam
 (?) iv 14
 Vammaho=manmathah, ii
 39 iii 43
 Vammo=varma, iv, 18
 Vamhañja=brahmānyah, xii
 7 (*Saur*)
 Vamhano=brāhmanah, iii 8
 (*cf* vi 64)
 Vamhā, vamhano=brahmā
 v 47
 Varai=vṛnoti, viii 12
 Valahi=vaḍabhah ii 23
 Valiam=vyalīkam, i 11
 Vale *particle*, ix 12
 Vasahi=vasatih, ii 9
 Vasaho=vāśhabhah, i 27
 ii 43
 Vahiro=badhīrah ii 27
 Vahumuham } =vadhū-
 Vahūmuham } mukham.
 iv 1
 Vahū=vadhūh, v 19 21, 29
 vi 60
 Vā vāa=mlai (*root*) viii 21
 Vāñ=vāch, iv 7
 Vavavāpam se pāa-
 Vāñ=vāyuh (*declined* v 14—
 18, 27 vi 60 61)
 Varaha=dvadaśa, ii 14, 44
 Vavado (?) =vyapritah xii 4
 (*Saur*)
 Vahittam=vyābṛttam, iii 52
 Vaho=vāśpah, iii 38, 54
 Via=iva, ix 3, 16 xii 24
 Viaddi=vitardih, iii 26.
 Vianā=vedana, i 34
 Viano=vyajanam (*neut*), i 3
 Vianam=vitanam, ii 2
 Viārullo, viārullo=vikāravat,
 iv 25.
 Vinho=vitṛṣṇah, i 28
 Viudam=vivrtam i 29 ii 7
 Viulam=vipulam ii 2
 Vinhiam=vṛnhitam, i 28
 Vikkavo=viklavah, iii 3
 Vikkapa. }
 Vikket. } =vikṛante viii 31
 Vichchaddi=vichchhardih,
 iii 26
 Vijjā=vidyā iii 27
 Vijjuli, vijjū=vidyut, iv 26
 iv 9
 Vinchhuo=vāśchikah i 15.
 28 iii 41
 Vinjo=vijnah, xii 7 (*Saur*)
 Vinjato=vijnatah, x 9 (*Pais*)
 Vinjho=vindhyah, iv 14
 Viḍavo=vāpah ii 20
 Viṇṇāpam=vijṇāpam, iii 44
 Viṇṇū=vijṇuh i 12 iii 33
 Vipphariso=visparśah, iii
 51, 52
 Vimjho=vindhyah, iv 14
 Vimho=vismayah iii 32

Visai (?) = grasate, viii 28

Visam = visam, ii 38

Visi = vrshī, i 28

Visūra = khid (root), viii 63

Vissaso = viśvāsah iii 58

Vihalo = vihvalah, iii 47

Viriam = vīryam, iii 20

Visattho = visvastah, i 17

Visambho = viśrambbah, i 17

Visaso = viśvāsah iii 58

Viha = nibhī (root), viii 19.

Vujjhaī = budhyate, viii 48

Vuttaī (?) = majjati, viii 68.

Vuttanto = vrttāntah, i 29

Vundavanam = vrndāvanam,
i 29

Vea = eva, ix 3

Veana = vedanā, i 34, cf.
iv 1

Vechchham = vetsyāmi, vii, 16

Vejjam = vaidyam, iii 27

Vediso = vetasah i 3 ii 8

Veddhai = veṣṭate, viii 40

Venhu = viśnuh, i 12

Vettūna = viditvā, viii 55

Vebbhalo = vihvalah iii 47.

Veluriam = vaidūryam, iv 33.

Velli = vallih, i 5

Vo = vah vi 29, 37

Voehchham = vakshyāmi vii
16

Voram = badaram, i 6

Vrandam = vīndam, iv 27.
cf. iii 4

Ś (श)

Śahidāni = sodhvā, xi 16

(Māg)

Śālā, etc = śrīgālah xi 17

(Māg).

S (स)

Saadho = śakatah, ii 21.

Saahuttam = śatakrītas, iv

25 (cf. App B)

Saā, saī = sadā, i 11

Saīram = svairam i 36

Samvatto = samvartakah, iii

24

Samvudam = samvṛttam, i 29

Samvudi = samvṛtīh, ii 7

Samvellai = samveṣṭate, viii

41

Sankanto = sankrāntah iii 56

Sankā = śanka, iv, 17

Sakka = śak (root), viii 52

Sakko = śakrah iii 3

Sachāvam = sachāpam, ii 2

Sajjo = shadjah iii 1

Sanjado = samyatah ii 7

Sanjādo = samyātah, ii 7

Saḍhā = saṭā, ii 21

Sada = śad (root) viii 51

Saneho = snehah, iii 64

Santhaviṇṇam } = sansthāpitaṇṇam

Santhāviṇṇam } i 10

Saṇḍho = shanḍbah, ii 43

Saṇḍā = sanjā ii 55

4 i Ignatī = vijñaptīh would be a better example cf note transl

Sannam=ślakṣnam, iii. 33.

Saddaha=śrat+dhā (root),
viii. 33.

Saddālo=śabdavān, iv. 25.

Sanānam=snānam, x. 7. (Pañ.)

Sappham=śaspham, iii. 35.

Sabharī=śapharī, ii. 26.

Sabhalam=saphalam, ii. 26.

Samattho=samastah, iii. 12.

Samiddhī=samṛddhih, i. 2.

Sampattī=sampattiḥ, iv. 17.

Sampadī=samprati, ii. 7.

Sambhava=sam + bhū (root),
viii. 3.

Sammaddo=sammardah, iii.
26.

Sara=srī (root), viii. 12.

Sarado=śarad, iv. 10, 18.

Sararuham, } =saroruham.
Saroruham, } iv. 1.

Sarjū=sarit, iv. 7.

Sarichchham=sadṛkṣam,
i. 2, iii. 30. (cf. i. 31).

Sariso=sadṛśah, i. 31.

Saro=saras, iv. 6, 18.

Salūbhū=ślūghā, iii. 63.

Savaho=śapathah, ii. 15, 27.

Savomuo,-mūo=(?). iv. 1 (cf
note transl.)

Savajjo=sarvajñah, iii. 5.

Savajjo=sarvajñah x. 9
(Pañ.)

Savajjo=sarvajñah, xii. 8
(Saur.)

Savattā, etc.=sarvatin,
vi. 2

Sahamānā,-nī=sahamānā, v.
24 (for this sūt. cf., note
transl.)

Sahassahuttam=sahasrakṣt-
vas, iv. 25 (cf. App. B.)

Sabā=sabhā, ii. 27.

Sāaro=sūgarah, ii. 2.

Sāmiddhī=samṛddhih, i. 2.

Sārango=śārngah, iii. 60.

Sārīchchham=sadṛkṣam,
i. 2.

Sāvo=sāpah, ii. 15.

Sī=asi, vii. 6.

Sīālo=śṛīgālah, i. 28.

Sīāsīam=sitāsītam, iv. 1.

Singāro=śārngārah, i. 28.

Sijjhi=sriṣṭiḥ, i. 28.

Sīdhilo=śīthilah, ii. 28

Sīpiddho=sniḡdhah, iii. 1.

Sīho=śīśnah, iii. 33.

Sīthao=sīkṭhakaṃ (neut.),
iii. 1.

Sīndūraṃ=sīrḡdūraṃ, i. 12.

Sīndhavaṃ=saindhavaṃ, i. 38.

Sībhā=śīphā, ii. 26.

Sīm=teshām, tāsām, vi. 12.

Sīram=sīras, iv. 19.

Sīravapā, sīro=śīrovedanā,
iv. 1.

Sīrī=srī, iii. 62

Sīlījjaṃ=śīlījjaṃ, iii. 60.

Sīvaṇḡo=sīvaṇḡah, i. 3 iii. 62.

Sīāsīam=sitāsītam, iv. 1.

Sībhāro=śīkṛārah, ii. 5.

Sīho=sīśho, i. 17.

Sūḡjī=sūḡjīḡ, ii. 7.

Suuriso=supuruṣah, ii 2.
 Sujjo=sūryah, iii 19.
 Suna=śru (*root*), viii 56.
 Sundo=śaundah, i 44.
 Sunderam=saundaryam, i 5,
 44 iii 18
 Sutto=suptah, iii. 1, vii 6.
 Supa (?)=mrj (*root*), viii, 67
 Suppanaba,-ī=surpanakhā, v
 24
 Sumara=smr (*root*), viii. 18
 xii 17
 Suvvai=śrūyate, viii. 57. cf
 vii 9
 Sū, *particle*, ix 14
 Sūi=sūchi, ii 2
 Sūro=sūryah, iii 19
 Sūsai=śusyati, viii 46
 Se=tasya, tasyāh, vi. 11.
 Sechham=śaityam, i 35.
 Seja=śayyā, i 5, iii 17.
 Sendūram=sindūram, i 12
 Sebhālia=śephālīkā, ii 26
 Sevā, sevvā=sevā, iii. 58.
 Selo=śailah, i 35
 So=sah, vi 22
 Soamallam=saukumāryam, i
 22 iii 21
 Soūna=śrutvā, iv. 23.
 Sochchhom=śrogyāmi, vii.
 16
 Sonhā=snuṣā, ii 47.
 Sottam=srotam, iii 52.
 Somālo=sukumārah, ii 30
 (cf. note transl)
 Sonimo=saumyah, iii 2

Soriam=śauryam, iii 20
 Sossam=śuṣma, iii 2 (cf.
 iii 32?)

H (ह)

Hanso=hrasvah, iv 15
 Hake, hage=aham, xi 9 (*Māg*)
 Hadakke=hrdayam, xi. 6
 (*Māg*)
 Hanumanto, } =hanumān.
 Hanumā. } iv 25
 Hattho=hastah, iii 12, 50
 Hado=hatah, ii 7.
 Ham=aham (*asmad* decl vi
 40—53.
 Hammai=hanti, viii 45.
 Harisa=hr̥ṣ (*root*), viii 11
 Hariso=harṣah, iii 62
 Haladda, } =haridrā, i 13 v.
 Haladdi, } 24 (on the latter
 sut cf note transl)
 Haho=hālikah, i 10.
 Havim=havis, v. 25 (cf. iv 6)
 Haśidu, di, de,-da=hasitah,
 xi 11 (*Māg*)
 Hasai, hasanti=hasantī, vii
 11.
 Hasanto=hasan, vii. 10
 Hasiro=hasanaśīlāh, iv. 24.
 Hassai, } =hasyate, vii. 9
 Hasujai, } viii 58
 Hāho=hālikah i 10
 Hiaam=hr̥dayam, i 28
 Hitaakam=hr̥dayam, x. 14
 (*Paś*)

- Hittham=trastam, viii 62 (*cf.* Huvasu=bhava, ix 2, *cf.* vii App. A, 37).⁵
 Hirī=hrīh, iii. 62.
 Hire. *particle*, ix 15.
 Hīrat=hrīyate, viii 60.
 Huam (hūam?)=bhūtam, viii. 2.
 Huna=hu (*root*), viii. 56, 57.
 Huva=bhū (*root*), viii. 1.
 Huvvai, hunijjai=hūyate, viii 57. .
 Huvīa=abhavat, vii. 23; *cf.* note transl.
 Ho=bhū (*root*), viii. 1.
 Hojja, hojjā=bhavati, bhavi-
 syati, etc., vii. 20 (*cf.* note, transl.)
 Hossam, etc.=bhaviṣyāmi, vii 14.
 Hohitthā } =bhaviṣyāmah,
 Hohissā } vii. 15
 Hohja=abhūt, vii. 24 (*cf.* note transl.)

The End

5 Hemachandra gives three forms, *Hittham*, *sattham*, and *gattham*